

# THE MONTHLY ANTHOLOGY.

FOR

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## REMARKS ON ENGLISH TRANSLATIONS OF THE ROMAN POETS.

No. 3.

IT was not until some time in the seventeenth century, that Virgil was disgraced by an entire English version. Ogilby was the offender. But, as his performance has never been commended, and is now almost unknown, I shall not waste time in animadverting on the work, nor attempt to disturb that repose, which it has enjoyed almost from birth.

If Ogilby had been bred a scholar instead of a dancing master, and had become a student at Cambridge before he received the trust of deputy manager of the Irish revels, he would have grown wise enough to refrain from a task, which he has accomplished so infamously. No poet would then have had occasion to call on Dryden in defence of Homer,

“To right his injur’d works, and set them free  
From the lewd rhymes of groveling Ogilby.”

Nor would the admirers of Virgil have been excited to indignation by the efforts of this bungling interpreter. To adopt the language of one of Dryden’s panegyrists, it was Virgil’s fate,

“To lye at every dull translator’s will;  
Long, long his muse has groan’d beneath the weight  
Of mangling Ogilby’s presumptuous quill.”

From the gross injustice toward the Mantuan bard, which has been adverted to, we turn with pleasure and relief to the successful labours of Dryden. His reputation, not only as an original poet, but as a translator also, was well established before he promised his poetick version of Virgil. Publick expectation was highly raised. It was not suffered to fall, because Dryden made no needless delay; it was not ultimately disappointed with his version, because no one could have expected a better.

Dryden early discovered a poetick taste; but his first attempts at versification exhibited more genius than poetry, odd conceits without attention to harmonious numbers, and uncommon originality without sufficient adherence to metrical rules. He improved by experience, but not by carefulness. He had an impetuosity which he seems never to have resisted, and an ardour which he never studied to abate. Impetuosity is commonly checked by age, and age is not often chargeable with unreasonable heat. Dryden began his



translation after he had entered his sixty fourth year. He suffered more than the usual infirmities attendant on that period of life; and had lost much of his relish for poetry, whether pastoral, georgick, or heroick. To these circumstances we are probably indebted for a greater fidelity to his author, than he would otherwise have exhibited. An imagination so transcendent, and a vehemence so uncommon would, in the vigour of youth, have betrayed him into a negligent departure from the rules of translation. He has not wholly escaped this censure; and, under the pretext of greater strictness to the meaning of Virgil, the world was afterward taxed with a dull performance of a servile interpreter.\*

It was Dryden's opinion of a just translation, that it "is not so loose as paraphrase, nor so close as metaphrase." Of his too strict verbal adherence to the original, it would be difficult to find instances: it is a fault of which he was never suspected. But that he is often paraphrastick, they who will compare him with his author, may readily perceive.

I will give only one example, taken from the ninth eclogue.

LYCIDAS.

"Hic, ubi densas  
Agricolae stringunt frondes, hic, Moeri, canamus;  
Hic haedos depone; tamen veniemus in urbem;  
Aut, si, nox pluviam ne colligat ante, veremur,  
Cantantes licet usque, minus via laedat, camus,  
Cantantes ut camus, ego hoc te fasce levabo."  
Ecl. ix. l. 61.

LYCIDAS.

"Here, where the lab'rer's hands have form'd a bower  
Of wreathing trees, in singing waste an hour.  
Rest here thy weary limbs, thy kids lay down,  
We've day before us yet to reach the town;  
Or, if ere night the gath'ring clouds we fear,  
A song will help the beating storm to bear.  
And, that thou may'st not be too late abroad,  
Sing, and I'll ease thy shoulders of thy load."  
Dryd. Past. ix. l. 84.

"Have form'd a bower  
Of wreathing trees."

This may convey the meaning of Virgil; but it approaches very near to commentary, and is not happily expressed.

Why Dryden represented Lycidas, entreating Moeris to "waste an hour in singing," it is difficult to conceive. Virgil's Lycidas was not guilty of this incivility. "Hic, Moeri, canamus" can never mean "in singing waste an hour;" and we should hardly have expected this censure upon musick from the author of "Alexander's feast."

"Rest here thy weary limbs."

This is doubtless to help out the line, for we find nothing answering to it in Virgil.

"And that thou may'st not be too late abroad."

Lycidas does not assign this reason for offering to take the burden of Moeris; and it would have been more poetical in Dryden, and

\* Trapp.



more just to his author, to have represented musick as having the power of rendering the burden light.

Instances of greater freedom, which Dryden has manifested in different parts of his version, might be selected; examples which criticks can censure more easily, than the translator could avoid.

I shall not attempt to decide, in which part of his translation he is more deserving of praise, whether in the pastorals or georgicks. In the latter he has performed his task pretty uniformly well; and has rendered them as pleasing as the nature of the subjects admits. In the battle of the bees, near the commencement of the fourth book, if its excellence consists in the mock heroick, he has fairly won the laurel from Virgil; and the tale of Orpheus and Eurydice, towards the close of the book, has lost little of its spirit, as told by the translator.

Dryden, no doubt, deserved that encomium, which Pope bestowed on him, of producing "the most noble and spirited translation he knew in any language." It was however a hurried performance; and, like every thing of Dryden's, it indicates a writer impatient of labour. Had he proceeded in the work with greater deliberation, his version might have been more equal, but probably not more brilliant; less deficient in harmony, but not more uniformly interesting. Though versification since the time of Dryden has become more correct, than at the period when he wrote, yet he has scarcely been surpassed as a poet. For all his faults he affords a recompense: when he does not please the ear, he delights the imagination, and captivates the mind.

It was scarcely to be expected, that, as a translator of Virgil, Dryden would very soon have a rival; and it may be said with truth, that he had no rival.

Trapp has told us, that he should not have translated Virgil, had he not been "honoured by the University of Oxford with the publick office of professor of poetry." It is to be regretted, that from this circumstance he felt under any new obligations to the publick as a poetical writer. That Trapp knew well what a poem should be, understood the structure of its parts, and was in a certain sense "master of every species of poetry," his "*praelectiones poeticae*" abundantly evince. But many are ingenious in theory, who are unskilful in practice; and the best criticks are not always the best writers.

Trapp was unquestionably a man of erudition, and well versed in ancient literature; and, had he been content to be a teacher without aspiring to excel as a poet, he would have gained more praise, and have escaped much severe criticism. He seems to have thought too contemptuously of rhyme; perhaps because Dryden chose this species of poetry; for he bore no good will to Dryden. His defence of blank verse, because it gives greater latitude of expression than rhyme, is just; and the justice of it a translator must often feel. If however it be the refuge of indolence, it deserves little regard. It is intended to reflect neither upon Trapp nor his opinions. Blank verse may even be best adapted to the *Eneid*: yet with regard to the pastorals I cannot but think, that Trapp was



sadly ensnared by his prejudices against rhyme. He makes them a strange sort of composition ; rude and simple enough, but dull, insipid, and prosaick. It must be acknowledged, that he deserves more credit as a critick, than as a poet ; and more applause for his admiration of Virgil, than for his taste in rendering him into English.

“ Intent to teach, too careless how to please,”

Is a line contained in a poetick tribute of a friend to our translator. Perhaps it was not meant to be the language of apology ; nor can it ever be received as such. An author will not gain a single admirer by indifference of pleasing, nor conciliate one critick by braving censure. And that writer deserves and excites most tenderness, who, after aiming to please, throws himself on the mercy of his judges.

We wish not to animadvert with severity on a performance of so good a man as Trapp. He was respectable as a divine and a scholar, and estimable as a christian. But he was not great enough to distance adulation, and was fairly flattered into an undertaking, which was never to gain him applause.

After Dryden and Trapp, Pitt produced his translation of the *Eneid*. He professed not to enter the lists with Dryden, though some think that he has fairly gained the prize. Pitt was no less amiable as a man, than modest as an author. His competent fortune, with the leisure of an English Rector, gave him many opportunities above Dryden, who wrote for bread as well as fame. These opportunities he improved by retirement and the cultivation of a delicate taste. His poetical productions were numerous ; many of which were written in early life, and never published.

As a translator he has many beauties mixed with some defects. He is too fond of alliteration ; a figure which he sometimes repeats in such quick succession, that a severe critick would be prone to charge him with affectation.

The following lines afford an example :

Meanwhile loud thunders *rattle round* the sky,  
And hail and rain in mingled tempest fly ;  
While floods on floods in swelling *turbid tides*  
Roll roaring down the mountain's channel'd sides.

This versification is generally very correct and very equal. He has none of Dryden's great faults, and perhaps seldom reaches his greatest beauties. Taken as a whole he has exhibited more of Virgil than his predecessor. What Dryden wanted in leisure he had to supply by ready genius and uncommon exertion. If Pitt fell below him in powers of mind, he had an equivalent in time and opportunity.

Dryden has been accused by Spence in his *Polymetis* of ignorance of the allegories of Virgil ; and Pitt has been commended by Warton for escaping all but three or four instances of such ignorance, where Dryden has been guilty of fifty.

A further comparison of these two translators, and a selection of a few passages from each, I shall attempt in the next number.



[We thank the writer of the following communication, for having discovered the imposition practised on the publick; in that contemptible work, called "Travels in America by Thomas Ashe," and which was ushered into the world by Sir Richard Phillips, who recently boasted so much of his scrupulous delicacy in publishing books. We shall always be obliged to all correspondents who will assist us in detecting similar deceptions.]

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TO THE EDITORS OF THE ANTHOLOGY.

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INFORMATION RESPECTING ASHE'S TRAVELS.

GENTLEMEN,

I REMEMBER, that many years since I met with an old book, the title of which was, "*Crudities hastily gobbled up in a Tour, &c.*" and think it would have been appropriate to the "TRAVELS IN AMERICA, by THOMAS ASHE, ESQ." As you have already given a very just "Review" of this extraordinary production, I shall not trouble you with detailing the many remarks I made in perusing the volume; but only request you to inform the publick, that it is a miserable compilation from a book published at Pittsburg, called "*The NAVIGATOR, or trader's useful guide in navigating the MONONGAHELA, ALLEGHENY, OHIO, and MISSISSIPPI; with a description of the TOWNS, VILLAGES, &c. on their banks: to which is added an account of LOUISIANA, and a notice of the MINES, MINERALS, NATURAL CURIOSITIES, &c. &c.*" Nearly the whole of this work, which consists of ninety four closely printed 12mo. pages, is copied, with very few verbal alterations; but interlarded with the most gross aspersions of the character of the settlers, the most odious misrepresentations of the effects of the climate, and the most extravagant exaggerations on the subject of the antiquities in the Western Territory. From personal knowledge and correct information, I can assert that "the account of the tessellated pavement, and other remarkable remains of Indian antiquity," near to Marietta; "the catacomb, with mummies," at Limestone; and the description of "the cave and hieroglyphicks," farther down the Ohio, are *traveller's wonders*, transcended only by the improbabilities of MUNCHAUSEN.

It is a mortifying consideration that, of the "TOUR IN OHIO" by a clergyman of Massachusetts in the year 1803, in which is a very accurate account of Indian antiquities, not copies enough could be disposed of to pay for the paper on which it was printed; while the base impositions of a pretended visitor of the same country, should meet with the most rapid and extensive sale! But such is American patronage! *Suis neglectis, alienos fovens.* IOTA.

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ACCOUNT OF MR. PELHAM'S SYSTEM OF NOTATION.

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(Continued from page 83.)

HAVING, in our preceding numbers, given a concise account of the various methods, plans, and contrivances that have been suggested for facilitating the pronunciation of English, we



proceed to notice the immediate subject of the present communication, lately published, under the title of "A System of Notation; representing the sounds of alphabetical characters, by a new application of the accentual marks in present use, with such additions as were necessary to supply deficiencies: by William Pelham."

The author of this work, professes to shew the variable sounds of the consonants, by a slight change of figure, without essentially impairing their usual appearance; so that the reader will scarcely remark the change, unless for the purpose of removing any doubt respecting their true sound.

No alteration is made in the forms of the vowels, their variation of sound being distinguished by a uniform application of the common accentual marks, with the addition of a few new ones. By means of these characters, both the long and the short sounds of the vowels are distinctly noted.

The system is constructed on six short rules, *which admit of no exceptions.*

"1. Each vowel mark denotes one *invariable* sound, whatever the vowel or vowels may be, over which it is placed.

"2. Such consonants as are subject to variety of sound have slight additions to distinguish their respective variations.

"3. Silent, or inefficient vowels have no marks over them.

"4. Consonants merely redundant are not particularly noticed; but such as, if sounded, would vitiate the pronunciation of a word, are printed in *Italick*.

"5. The correct spelling of each word is preserved; their being no necessity for false spelling to direct the pronunciation.

"6. All the accentual marks in common use are retained; but limited in their effect, by the principle of each mark denoting one sound only."

Each character denoting an invariable sound, and every sound being provided for, the alphabet is rendered clear, consistent, and regular, and the necessity for false spelling completely superceded.

On a review of the methods suggested in the various publications which have preceded the present work, we find that no effectual step has been taken to remove the difficulties occasioned by the imperfect state of our alphabet. There seems to have been a general impression, that, as the Roman alphabet consists of twenty six letters, the English alphabet must contain the same number, though the English *language* evidently requires a different arrangement of its elementary principles.

In this dilemma, three modes of proceeding present themselves to the mind. The first is that which is commonly resorted to, viz. to call in the aid of the *Italick* alphabet, to supply the want of characters, while at the same time some of the redundant Roman letters are discarded. This necessarily induces a false orthography.

The second is to analyze the sounds of the English language, and to invent a new character for each elementary sound, to the total exclusion of all the letters now in use.

The third, which is certainly the least exceptionable, is that adopted in the present publication, in which the usual characters are preserved, and so modified as to obviate the necessity of having recourse



to a change in the orthography. No reason can be given why the English alphabet should be restricted to the number of letters adapted to the Latin language. In forcing the Roman alphabet to perform an office to which it is inadequate, we find the letters frequently confounded with each other. The consonants *c*, *s*, and *sh*, *f*, *ph*, *gh*, and *th*, deserve particular attention in this point of view.

In the System of Notation now under consideration, these irregularities are corrected, and the alphabetical characters systematically distinguished by their resemblances, and specifick differences.

The similarity, or rather, identity of sound represented by the Roman *c* and *s* in the words *cell*, and *sell*, is noted by the same mark being attached to those letters respectively.

The sound of *s* and *z* being the same in *visit* and *zeal*, their usual forms are retained, and as *c* in *suffice* has the same sound, it has the same termination of its points.

The consonants *c*, *s*, *t*, *ch*, and *sh*, having exactly the same sound, are systematically modified in *ocean*, *version*, *nation*, *chaise*, and *fashion*.

The combined consonants *ph* and *gh*, when they have the sound of *f*, have the top of the *h* turned, to resemble the Roman *f*; and the hissing aspirated *th* in *thin* being of the same family, has the top of the *h* turned in the same manner, to distinguish it from the vocal aspiration of *th* in *then*.

The powers of *ch* in *chorus*, and of *gh* in *ghost* are represented by the same manner of uniting the *h* with *c* and *g*.

The star placed over *ng* denotes its ringing sound in *bang*, *ling*; and as the single *n* has very nearly the same sound in *bank*, and *ink*, the star is also placed over that letter.

The usual form of the letter *c* is retained when it has the power of *k* as in *can*, *cot*; and, when to this power is added the shortest sound of *e*, (or what is sometimes called *y* consonant) a single dot, expressive of this sound, is inserted into the *c*.

When the letter *f* expresses the sound of *v* as in *of*, its top is formed into a loop, similar to the *h* in *Stephen*, and the vocal aspiration of *th* in *then*.

The mere omission of the usual projection from the upper part of the *g* shews its power in *game*, *get*; and an upright projection from the same part, its power in *gem*, *gin*, &c. In the words *garden*, *regard*, and a few others, it takes the single dot, as *c* does in *card*, &c.

By simply bringing the top of the capital *J* to a level with the smaller letters, its uniform sound is denoted as heard in *June*, *Jar*, &c. and as the dot is exclusively appropriated to the shortest sound of *e*, it is applicable to *j* in the word *hallelujah* only.

The letter *r* has its usual jarring sound in *borrow*, *marry*, &c. and then retains its usual appearance, as it also does in *bar*, *mar*, &c. but when this letter is followed by *e* final, the sound of the *e* is transposed, and the *r* becomes *er* in *bare*, *mare*, *acre*, &c. This transposition of sound is represented by placing over the *r* the characteristic mark of the sound of *e* in *her*, *matter*, *latter*, &c.

Four forms of the letter *s* are necessary to express its variety of sound in *visit*, *vision*, *sell*, and *version*. In its junction with *h* in



*fashion*, it retains its characteristick form as the representative of the sound of *sh*.

When *t* retains its usual sound, its form remains unaltered; but when it assumes the sound of *sh*, as in *nation*, *motion*, its form is assimilated to the change, by the perpendicular terminations of the stroke across it.

The letter *x* has three sounds, viz. that of *gz*, represented by its usual figure, as in *exact*, *exert*; that of *ks*, as in *extol*, *expel*, denoted by the Italick *x* placed upright; and that of *z* in *beaux*, and some other foreign words in which the common Roman *x* appears laid on its side.

The sound of *y* initial being no other than the shortest sound of *e* is represented by the single point.

The usual form of *z* expresses its most general power, as in *zeal*, &c. but when it takes the vocal aspiration, as in *azure*, similar to *s* in *measure*, it has the same distinctive mark at the top.

The consonants *b*, *d*, *k*, *l*, *m*, *n*, *p*, *q*, *r*, and *v*, being uniform in their powers, require no alteration. The usual forms of *c*, *f*, *h*, *n*, *r*, *s*, *t*, *x*, *y*, and *z*, are likewise retained in certain cases, and in others, adapted to their respective variations of sound.

The number of the primitive vowel sounds in the English language does not exceed *eight*. Eight marks are therefore employed to represent them; and as each of these sounds may be divided into *long* and *short*, the latter are also noted by the same marks, variously modified.

The shortest sound of *e* is expressed by the single point. The junction of this point with the characteristick mark of long *oo* forms the long diphthongal sound of *u* in *muse*; and the same point being placed under short *oo* denotes the short quantity of the diphthong *u* in the first syllable of *museum*.

The diphthong *ou* or *ow* being compounded of two short vowel sounds, is also systematically represented by combining their appropriate marks, as in *loud*, *now*.

The diphthong *o* in *one* is also correctly represented by its appropriate marks, the lower one signifying the short sound of *oo*, and the upper, the short sound of *u* in *tun*.

The diphthong *i* or *y* being also compounded of two short sounds perfectly united would have had the appropriate marks of those sounds, if they could have been conveniently adapted; but the slender figure of the *i* not admitting of this conformity to *system*, the proper marks are commuted for the upright dots.

Thus it appears, that sixteen marks are sufficient to represent all the primitive vowel sounds in the English language, both long and short, and that these marks may be so combined as to express every compound sound resulting from their union.

To shew the practical utility of this scheme of notation it is applied to Dr. Johnson's elegant, philosophical romance of *RASSELAS*, than which there could not have been a better choice, whether we consider its moral beauties, or purity of style. The sounds of the words are accordingly exhibited on the left hand page, and the same matter is repeated on the opposite page for the sole purpose of



distinguishing the accented syllable ; so that the reader having at once in his view, both sound and accent, may readily correct any error in his pronunciation.

The usual, and just complaint of foreigners in studying the English language has been, that the letters are irregular in their application, and that the pronunciation and orthography are consequently at variance. In the work before us this complaint is effectually removed, every letter having a regular *invariable* sound, except when silent, in which case it is distinguished by the Italick character.

But though chiefly designed for the use of foreigners, it is not improbable that this book will be adopted by instructors of native youth, as an easy and pleasant mode of implanting in their pupils a knowledge of the elementary sounds of the language and their combination in words and syllables : for, although the pages of *Rasselas* have a formidable appearance on being opened promiscuously, a single inspection of the Alphabetical Tables will shew that the whole number of vowel marks does not exceed twenty one, and that even some of these are combinations. A boy of moderate capacity will soon perceive that each mark denotes a certain sound, and guided by these marks will soon be able to correct his own errors in reading.

It has been suggested, that the first step towards introducing this scheme of notation should have been in the form of a dictionary, and that its practical use should, afterwards, have been shewn in the present manner. Those however, who have to learn a whole language would probably be very willing to exchange the dry, tedious labour of seeking every word in a Pronouncing Dictionary for a mode of acquiring the pronunciation by perusing one of the most splendid compositions of which the language is capable.

As the sounds of all languages are naturally limited to the capacity of the organs of speech, the same system that is sufficient for one may, *with suitable modifications*, be applied to any other. Thus the consonants and vowel marks used in this work may be rendered useful in representing the sounds of the *French, Italian, Spanish, and Portuguese* languages.

In the course of the preceding sketch of the different methods of teaching pronunciation, a succinct account is given of a work of Mr. Elphinstone. The book is entitled "English Orthoggraphy Epitomized, and Propriety's Pocket Diccionary ; containing dhe English roots arraigned and explained, widh dhe system ov forming and impoarting dhe branches and dhe compounds; dhe hoal constituting a digest ov dhe English diccion."

Among other curiosities it contains a *Praxis* on the sounds of *th*, composed by him for the purpose of illustrating his method of distinguishing those sounds, and his general plan of communicating the pronunciation.

We subjoin this Specimen, with a comparison of the manner in which the same purpose is effected in the "System of Notation." We also present a view of the alphabetical types in order to place the subject as fully before our readers as our limits will permit.



## MODIFICATION of the CONSONANTS.

*The letters b, d, k, l, m, p, q, v, and w, being invariable in their sounds, retain their usual appearance.*

*The usual forms of c, f, h, n, r, s, t, x, and z are also retained ; but restricted to one sound each.*

c	can	h	harp	t	matter
e	card	j	jar	th	motion
ç	cell	j	hallelujah	th	thin
ç	ocean	n	ban	th	then
c	suffice	ng	bang	wh	when
ch	chorus	n	bank	x	exert
ch	chaise	ph	philip	x	extol
ch	chin	ph	stephen	x	beaux
f	if	r	bar	z	zeal
f	of	r	bare	z	azure.
g	get	s	visit	<i>Note. The common g is not used. The letter y being always either a vowel or diphthong receives its appropriate vowel mark.</i>	
g	garden	s	vision		
g	gem	s	sell		
gh	ghost	s	version		
gh	laugh	sh	fashion		

Though the English alphabet is usually considered as containing twenty-six letters, an accurate examination of the sounds represented by them will detect several repetitions, while some of the simple alphabetical powers are left unprovided for, except by very awkward combinations. As the radical tones of the language amount to twenty-eight, it is obvious, that the same number of letters would be sufficient for every combination ; and if the language were now to be new-modelled on philosophical principles, it might, doubtless, be made to harmonize in every part. But " who can hope to prevail on nations to change their practice, and make all their old books useless ?"

Imperious necessity, then, demanding the preservation of the letters and orthography to which we have been accustomed, has left no means of reconciling them, but that of adapting the letters to the pronunciation by slight changes in their appearance. And though the number of visible consonants is thereby increased to fifty, the number of primitive consonant sounds does not exceed twenty, as may be easily proved by withdrawing the repetitions.



## VOWELS.

1.  $\wedge$  aw long, as heard in the words lord, law.
2.  $\Delta$  aw short, as in laurel, lot.
3.  $\simeq$  ah long Italian a as in car.
4.  $\#$  ah short Italian a in vicar.
5.  $\backslash$  long sound of a in bare, and of e in there.
6.  $'$  same sound short, in barrel, and that.
7.  $-$  ay long, slender, English a in mane.
8.  $/$  ay same sound short, in many, men.
9.  $\sim$  long sound of e in term, and u in cur.
10.  $\cup$  same sound short, in cutter, liquor.
11.  $..$  ee long, as in deem, eve.
12.  $\cdot\cdot$  e short, as represented by i in dim, live.
13.  $\cdot$  shortest sound of e, as in ocean, or i in union.
14.  $\dot{\phantom{e}}$  eye long diphthongal i in mine, try.
15.  $\circ$  o long, as in mole, pole.
16.  $\circ$  o short, as in molest, polite.
17.  $\odot$  oo long, as u in rule, and oo in pool.
18.  $\cup$  oo short, as u in pull, and oo in took.
19.  $\odot$  yoo long diphthongal u in muse, unit.
20.  $\odot$  yoo short diphthongal u in museum, unite.
21.  $\sim$  ow diphthong ou in loud, and ow in now.

On examining these sounds, the 13th (represented by the single point) will be found to be only a repetition of the 11th, pronounced very short, in forming the diphthong *ea* in *ocean*, and the diphthong *io* in *union*, &c.

The 14th sound is the diphthong *i* or *y*.

The 19th, 20th, and 21st are also diphthongs.

If these five be subtracted from the whole number of marks, and the remaining sixteen be equally divided into long and short, the result will shew that there are neither more nor less than *eight* primitive vowel sounds in the English language.

All the compound, or diphthongal sounds may be represented by variously combining these sixteen marks.

Simple.	{ Long,		$\wedge$	$\simeq$	$\backslash$	$-$	$\sim$	$..$	$\circ$	$\odot$
	{ Short,		$\Delta$	$\#$	$'$	$/$	$\cup$	$\cdot\cdot$	$\circ$	$\cup$
Compound.	{		$\wedge\cdot$	$\simeq\cdot$	$\backslash\cdot$	$\sim\cdot$	$..\cdot$	$\circ\cdot$	$\odot\cdot$	$\cdot\odot$
	{		$\cdot\wedge$	$\cdot\simeq$	$\cdot\backslash$	$\cdot\sim$	$\cdot\cdot\cdot$	$\cdot\circ$	$\cdot\odot$	$\odot\cdot$
	{		$\wedge\Delta$	$\wedge\#$	$\wedge'$	$\wedge/$	$\wedge\sim$	$\wedge\cdot\cdot$	$\wedge\circ$	$\wedge\odot$



## TO' THEOPPHILUS INGLISH.

*From Elphistone's Orthoggraphy Epittomized.*

Dhee, THE, dhe pepel welcom, onnest frend !  
 Dhou comst dhe blis ov thouzands ! priddhee tel,  
 Iz Martha ov Carmardhen evver dhare ?  
 Dhe welthy, wordhy Martha ov Carmardhen !  
 Dhence iz dhe grait Theopphila widhdrawn ;  
 Gon dhence to' Thistelworth, hware tumbels Tames !  
 Hwen moov'd dhe hevvenly woomman dhiddher ? Dhen,  
 Dhat fell foarth our ov ruithles weddensday ;  
 Hwen dhe collizzion ov thic ellements,  
 Foarc't livvid constellacions to' braik foarth.  
 Nordhern dhe toor, dho soddhern waz imadgin'd  
 Dhe jurney's destinacion. Herdest dhou  
 Dhe cellebrated orrators, *dhat thri'*  
 Thro' dhe hoal rainge ov ravvisht congregacions ?  
*Hiz padhs dispredding fatnes ; hers, ov pece !*  
 Dheir tunefool moudhs dhey nevver wonce uncloz'd,  
 Hwile sodjurn'd dhare dhy frend. Dhe theater  
 Waz speechles az dhe poolpit. Naught waz herd  
 Ov tradgic moudhing, naught of commic muze.

As each *vowel mark* on the opposite page represents  
 a distinct *vowel sound*, its effect must be considered as  
 entirely independent of the vowel, or vowels under it. *Thus*  
*in the words* şëe, şëä, rëäd, réd, réad, bōw, bōw, *the*  
*sounds are expressed by* ş¨ r¨d r'd b̄ b̄ ; *and*  
*the vowels under the marks are necessary with regard to*  
*orthography only.* It may further be observed, that the mark  
 placed over the centre of two letters is not intended exclusively  
 for either.



To *theophilus* english.

NOTE. *Silent consonants in Italicks.* Silent vowels have no marks over them.

thee, the, the people welcome, honest friend !  
 thou com'st the bliss of thousands. pr'ythee tell,  
 is martha of carmarthen ever there ?  
 the wealthy, worthy martha of carmarthen !  
 thence is the great theophila withdrawn ;  
 gone thence to thistleworth, where tumbles thames !  
 when mov'd the heav'nly woman thither ? then,  
 that fell fourth hour of ruthless wednesday,  
 when the collision of thick elements  
 forc'd livid constellations to break forth.  
 northern the tour, though southern was imagin'd  
 the journey's destination. heardest thou  
 the celebrated orators, that thrill  
 through the whole range of ravish'd congregations ?  
 his paths dispreeding fatness, hers of peace !  
 their tuneful mouths they never once unclos'd  
 while sojourn'd there thy friend. the theatre  
 was speechless as the pulpit. naught was heard  
 of tragic mouthing, nought of comic muse.

Some errors of the press, exclusive of those enumerated in the Table of ERRATA, remain to be noticed, but we are gratified on finding that they are neither numerous nor important.

In the comparison of English and French vowels, line 18, the English word *full* should have been *bull*, to correspond with the spurious French word *bouille*, in the same line.

Page xxiii. line 1, instead of *call*, read *wall*.

Same page, same line, collar, wallow.

Page xlv. line 21, machine, machine.

          xlv. line 13, oven, ocean.



## FOR THE ANTHOLOGY.

CANANDAIGUA, FEBRUARY 4, 1803.

GENTLEMEN,

I HAVE been waiting some time for a private conveyance to transmit to you the annexed speeches of two of the Seneca Chiefs. I have now an opportunity by a friend going to Albany, who has engaged to look out for a safe conveyance thence to Boston.

The speech of Farmer's Brother is an interesting specimen of boldness of figure, and in one expression, Longinus would have given him credit for the true sublime. "The Great Spirit spoke to the whirlwind, and it was still."

The speech of Red Jacket, I think discovers the same beauties of imagery, united with shrewdness of remark and an extent of information, far, far beyond what we should have expected to find in the wandering tribes of Indians. I confess that, in perusing his speech, I felt humbled in the view of myself, considering the superior advantages I had enjoyed from childhood, to those granted to this man of the woods.

You may rely on the correctness of the speeches, as delivered by the Chiefs mentioned. I received Red Jacket's from a gentleman who was present when it was delivered, and wrote it sentence by sentence, as translated at the time by the interpreter.

---

[The following Speech was delivered in a publick Council at Genesee River, Nov. 21, 1798, by Ho-na-yà-wus, commonly called Farmer's Brother, and after being written as interpreted, it was signed by the principal Chiefs present, and sent to the Legislature of the State of New York.]

THE Sachems, Chiefs and Warriours of the Seneca Nation, to the Sachems and Chiefs assembled about the great Council Fire of the State of New York.

"*Brothers* ; As you are once more assembled in council for the purpose of doing honour to yourselves, and justice to your country ; we, your brothers, the Sachems, Chiefs, and Warriours of the Seneca Nation, request you to open your ears and give attention to our voice and wishes.

"*Brothers* ; You will recollect the late contest between you and your father, the great king of England. This contest threw the inhabitants of this whole island into a great tumult and commotion, like a raging whirlwind which tears up the trees, and tosses to and fro the leaves, so that no one knows from whence they come, or where they will fall.

"*Brothers* ; This whirlwind was so directed by the Great Spirit above, as to throw into our arms two of your infant children, Jasper Parrish, and Horatio Jones. We adopted them into our families and made them our children. We loved them and nourished them. They lived with us many years. At length, the Great Spirit spoke to the whirlwind, and it was still. A clear and uninterrupted sky appeared. The path of peace was opened, and the chain of friend-



ship was once more made bright. Then these our adopted children left us, to seek their relations. We wished them to remain among us, and promised, if they would return and live in our country, to give each of them a seat of land for them and their children to set down upon.

"*Brothers* ; They have returned and have for several years past been serviceable to us as interpreters.\* We still feel our hearts beat with affection for them, and now wish to fulfil the promise we made them, and to reward them for their services. We have therefore made up our minds to give them a seat of two square miles of land lying on the outlet of Lake Erie, about three miles below Black Rock, beginning at the mouth of a creek known by the name of Scoy-gu-quoy-des Creek, running one mile from the river Niagara, up said creek, thence northerly as the river runs two miles, thence westerly one mile to the river, thence up the river as the river runs, two miles to the place of beginning, so as to contain two square miles.

"*Brothers* ; We have now made known to you our minds. We expect and earnestly request that you will permit our friends to receive this our gift, and will make the same good to them, according to the laws and customs of your nation.

"*Brothers* ; Why should you hesitate to make our minds easy with regard to this our request ? To you it is but a little thing, and have you not complied with the request, and confirmed the gift of our brothers the Oneidas, the Onondagas and Cayugas to their interpreters ? And shall we ask and not be heard ?

"*Brothers* ; We send you this our speech, to which we expect your answer before the breaking up of your great council fire."

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### SILVA, No. 49.

Vivete, silvae !.....Virg. 8. Ec. 58.

Long live the silva.....Nosmetipsi.

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### CORINNA.

THE novel of Corinna has excited some interest, and perhaps it may give satisfaction to its admirers to know, that the principal character in it was drawn from the life. In one of the numbers of Aikin's *Athenaeum* is a biographical sketch of a female, who flourished, in Italy, in the latter part of the last century, corresponding in character very nearly to the fictitious Corinna. In name too they resemble. Her real family name was Fernandez ; she assumed the cognomen of Corilla Olimpica. She was early famous for *improvisation*, and through her whole life was caressed and courted for her beauty and wit by the powerful, the elegant, and the learned.

\* They reside with their families in the white settlements in the vicinity of the Indians. Captain Parrish is interpreter for the United States.



In the year 1781, she was crowned in the capitol of Rome by order of the pope as the reward of her distinguished talents. She spent the latter part of her life in retirement; and in the calmness and satisfaction of this period differed principally from her *almost* namesake Corinna.

In this coronation the pope imitated the coronation of Petrarch, which took place April 8, 1341. The following account of it is given by Gibbon. "From his earliest youth Petrarch aspired to the poetick crown. The academical honours of the three faculties had introduced a royal degree of master, or doctor in the art of poetry, and the title of poet laureat, which custom, rather than vanity perpetuates in the English court, was first invented by the Cesars of Germany. In the thirty sixth year of his age he was solicited to accept the object of his wishes; and on the same day in the solitude of Vacluse, he received a similar and solemn invitation from the Senate of Rome, and the University of Paris. The learning of a theological school, and the ignorance of a lawless city were alike unqualified to bestow the ideal, though immortal wreath, which genius may obtain from the free applause of the publick and of posterity; but the candidate dismissed this troublesome reflection, and after some moments of complacency and suspense, preferred the summons of the metropolis of the world.

"The ceremony of his coronation was performed in the capitol by his friend and patron, the supreme magistrate of the republick. Twelve patrician youths were arrayed in scarlet; six representatives of the most illustrious families, in green robes, with garlands of flowers, accompanied the procession; in the midst of the princes and nobles, the senator, count of Anguillara, a kinsman of the Colonna, assumed his throne; and at the voice of a herald, Petrarch arose. After discoursing on a text of Virgil, and thrice repeating his vows for the prosperity of Rome, he knelt before the throne, and received from the senator a laurel crown, with a more precious declaration; 'This is the reward of merit.' The people shouted, 'Long life to the capitol, and the poet!' A sonnet in praise of Rome was accepted, as the effusion of genius, and gratitude, and after the whole procession had visited the vatican, the profane wreath was suspended before the shrine of St. Peter. In the act, or diploma, which was presented to Petrarch, the title and prerogatives of Poet Laureat are revived in the capitol after the lapse of thirteen hundred years; and he receives the perpetual privilege of wearing at his choice, a crown of laurel, ivy or myrtle, of assuming the poetick habit, and of teaching, disputing, interpreting, and composing in all places whatsoever, and on all subjects of literature. They did him honour, but they did him justice."



## EPIGRAMS,

Are easily made, but afford as much pleasure as a volume of grave irony. With the million of readers Swift is better known by a few verses, than by Gulliver.

At a certain whist party four jolly dogs met ;  
 Dick, Hal, Tom, and Jack, were the names of the set ;  
 Dick and Harry were partners, and had counted to eight ;  
 " I've a notable hand," cries Dick to his mate.  
 Hal cries, " Shew your cards, we've surely the game,"  
 Then laid down his hand, and Dick did the same.  
 " What the devil is this ?" cries Hal, in the dumps,  
 " Why, Dick, you've no aces, nor faces, nor trumps ;"  
 " That proves what I said," with a smile, replies Dick,  
 " 'Tis a *not-able* hand, which can't take a trick."

---

Mr. Keffey, a sloven, to reform just preparing,  
 Gave Priam a coat, somewhat worse for the wearing ;  
 Then, turning, he said, and he smil'd as he said it,  
 " I get rid of *bad habits*, and add to my credit."

---

Willy Wag went to see Charley Quirk,  
 More fam'd for his books than his knowledge,  
 In order to borrow a work  
 Which he'd sought for in vain over college.

But Charley replied, " My dear friend,  
 You must know, I have sworn and agreed  
 My books from my room not to lend,  
 But you may sit by my fire and read."

Now it happened by chance on the morrow,  
 That Quirk, with a cold, quivering air,  
 Came, his neighbour Will's bellows to borrow,  
 For his own they were out of repair.

But Willy replied, " My dear friend,  
 I have sworn and agreed, you must know,  
 That my bellows I never will lend,  
 But you may sit by my fire and blow."

## CICERO,

Was one of the soundest moralists and most elegant historians, as well as the most illustrious of orators. He wrote seven books on his favourite art ; but no treatise, if we may believe the uniform reports of antiquity, could comment on his rules like his own living and immortal eloquence. His wonderful sweetness ; his inexhaustible copiousness ; his tenderness ; the sharpness of his irony ; these are the things which render Cicero the orator of the world and the instructor of every age. If he was deficient any where, it was where we should least suspect his deficiency, in his knowledge of general jurisprudence. There are those, however, who maintain, that Cicero is most of all to be admired for his profound and



intimate acquaintance with the civil law ; and assert, that his writings are the best introduction to the study of that science. His treatise, *De Legibus*, is a proof that he was a philosophick genius ; his *De Oratore* demonstrates him an acute genius ; and all his orations show him a fine genius. He seems deeply to have studied, and clearly to have comprehended the nature of things ; and it is certain, that he expanded, enriched, and beautified every subject, that he touched. So that the question remains undetermined, whether he is the more to be revered for his strength and solidity, or loved for his amenity and grace. Add to this, he was a good patriot, a good friend, and a good man. The firmness of his nerves was, indeed, unequal to the greatness of his soul ; though the act, for which he was hailed the father of his country, was his vigilant detection of the conspiracy of Cataline, and his successful exposure of the crime of that monster of vice. The termination of this great man's life is at once an instance of the changeableness of fortune, and the kindness of that omniscient Power, by which fortune is controlled, in concealing from us the future by an impenetrable veil. Would Cicero have been thus energetick in detecting Cataline's conspiracy, had he known that he should have died by the hand of M. Anthony ? Would he have summoned resolution to have overwhelmed with his eloquence the detested Clodius, if he had foreseen that his tongue would have been pierced by the bodkin of Fulvia ? Or what pleasure could he have taken in the education of a darling son, if his prescience had shown him that son contending for the honour of being the greatest.....drunkard in the Roman empire ?

---

#### PHILIPS.....MILTON.

There is something so exquisitely tender in the conclusion of the first book of Philips's "*Cyder*," that the censure it conveys is almost forgotten in the pity excited by knowing that Milton wanted that sense, which, once lost or hurt, can never be recovered or restored.

Oh, had but he, that first ennobled song  
With holy rapture, like his Abdiel been ;  
'Mong many faithless, strictly faithful found ;  
Unpity'd, he should not have wailed his orbs,  
That rolled in vain to find the piercing ray,  
And found no dawn, by dim suffusion veiled !  
But he....however, let the Muse abstain,  
Nor blast his fame, from whom she learnt to sing,  
In much inferiour strains, groveling beneath  
The Olympian hill, on plains and vales intent  
Mean follower.

---

#### PERVERSION OF LANGUAGE.

All living languages are exposed to corruption, as an inevitable consequence of new habits of foreign intercourse or of domestick life. Every one, however, ought to oppose the introduction of a



word, whose meaning is already expressed by one in present use ; and still more careful should we be to employ words only in the sense, authorized by the purest writers. In this respect abuses are more numerous in our country, and more dangerous, because less observable, than in the use of new words. Our political gazettes are even more effective in debasing our language than our morals.

A few days ago travelling through a village near Boston, I was struck by a ridiculous instance of the misuse of words in an advertisement by the "Overseers of the Poor," which may be worthy of preservation.

#### TAKE NOTICE.

The poor of the town of Chelmsford will be *vandued* as usual, on Friday the 24th. inst. at 4 o'clock p. m. at the house of Oliver Barron, Esq. The persons to be *set up* are the Wido Ruth Dutton, Ester Warner, Abigail Farmer, Samsom Farmer, &c.

*Chelmsford, Feb. 11, 1809.*

The "Bill of Rights" of this commonwealth declares, all men are born free and equal ; yet the officers of a petty corporation dare to offer for sale in open market the bodies of their fellow citizens, who are thus condemned to slavery for no other crime than their poverty.

*Heu! fuge crudelis terras, fuge litus avarum.*

---

#### MILITARY PROWESS OF THE FRENCH AND ENGLISH.

It has been generally considered, that the French are superiour by land, and the English by sea. Numberless victories, even with inferiour force, oblige us to acknowledge the maritime superiority of the latter. But are the French with equal numbers superiour by land? If we appeal to history, we must answer in the negative. Even recent examples, as Alexandria, Maida, and Portugal, would lead an impartial inquirer to conclude, that the French are indebted for their reputation more to superiority of numbers than of prowess. The French are more active, and outstrip all competitors in the rapidity of their marches ; the English are more firm, and are said to be the only troops in Europe, who are not vanquished by being outflanked. The French are distinguished by their enthusiasm and martial ardour ; the English are commended for a cool head, and calm collected courage. The French are superiour in the military skill of their officers ; the English in the steady valour and physical power of their soldiers. For safety I should prefer being with a small body of English, opposed to an equal number of French ; but where the armies on both sides are extensive, I should probably feel myself more secure with the French.

---

#### CRITICISM.

In that species of composition, called by the French and Spanish, *romances*, though our language does not acknowledge the word in that signification, I have often noticed much childishness



and insignificance. This truth occurred to me, as I read lately the ballad or romance of the Restless Old Woman, which runs in this way.

There was an old woman, and what do you think?  
She lived upon nothing but victuals and drink;  
Victuals and drink were the chief of her diet;  
And yet this old woman she never was quiet.

Concerning this performance there can be but one opinion. In smoothness and flow of verse it is admirable, perhaps superiour to any piece of equal length in the language; but in plan and incident it is manifestly trivial, neither do I see "that it inculcates any truth moral, or political."

I have noticed one glaring inconsistency in this piece; let criticism, if it can, reconcile the sweeping assertion in the second part, that the heroine lived upon nothing but victuals and drink, with the qualified observation in the third, that these substances were the chief of her diet.

NOTE BY THE EDITORS.

Beside the well known maxim, *omne majus in se continet minus*; we can rectify the learned critick's mistake, by informing him, that we have consulted many copies of this romance, which read uniformly,

Victuals and drink were the *whole* of her diet.

Herewith agreeth also the Greek version of a very learned commentator:

Επλετο τις γένος ἀγαποῦντα, δῖα γυναῖκα,  
Μενην ἔιχε τρέφον, δαῖτα, δεπὰ τε μελάν.  
Λαίτος ἀγ' ἦδε πότοιο διοὶ ἐκορεσσατο θυμὸν,  
Λι, αἰ, οὐδεμίαν τυγχάνειν ἠκούχιατ.

[The two following articles are not for 'black letter dogs,' nor prowlers after Greek and Latin; the Silva has thickets and briars enough for them; but they are destined exclusively to affect that part of creation, that have so often affected me.]

A MELANCHOLY OCCURRENCE.

A singular and calamitous event, which happened in Germany, and which was long involved in the deepest mystery, was brought to light a few years since. The baron de ....., when a young man, was married to a young and lovely woman, to whom he was fondly attached. A party of the friends of the family were invited to pass some days with them at his mansion in the country, to celebrate this happy event. On the evening of the marriage, they were amusing themselves with playing "*hide and go seek*." During the game, every one had been found but the bride, and they were all employed in seeking her, wondering how well she had hid herself. Not being able to find her, nor obtaining any answer to their repeated calls, they became alarmed; and every one, with all



the servants, were employed in the search. The house was ransacked from the chambers to the cellar. The garden, the grounds about, every place was explored in vain. Thinking she might have been carried off, if she had gone out of the house, persons were despatched round the neighbourhood, and on all the different roads. Nothing could be heard of her. Letters and every inquiry were afterwards made, to no purpose. The husband lamented his misfortune, never married, and was always tortured with his mysterious loss. After a lapse of thirty years, the house was destined to be thoroughly repaired. In removing the rubbish from a neglected garret, there was among it, a large antiquated trunk ; on opening it, they found a skeleton, with some fragments of female dress ; on examination, they were recognized to have been part of the bridal dress of the unfortunate lady ; and, that she had concealed herself in this trunk, which fastening with a spring lock, the top had fallen, and that she had miserably perished.

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#### AN INSTANCE OF EXCUSABLE FRIGHT.

A lady of my acquaintance, in France, related to me a story which happened to herself. The circumstance took place at Lyons ; she was, at the time, a young girl, and her chamber was on the first floor. It was a custom, at that time, as in other catholick countries, for the monks to go about at midnight, on a particular night in the year, ringing a small bell, and calling upon every one, in a solemn tone of voice, to pray for the souls of the dead. They had just awoke her with this sad ceremony, when she heard a noise below, and presently something began to mount the stairs, dragging a chain ; she became more alarmed on finding it come nearer, till, her door being a-jar, it entered the room ; and, coming towards the bed, her fright increased, till it jumped on her bed. This deprived her of all power of speech or motion. After some minutes, recovering a little, she put out her hand, and found it was a large monkey, that was kept chained in the lower part of the house ; but who, having got loose, had leisurely entered the room, and placed himself in that situation.



FOR THE ANTHOLOGY.

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## ORIGINAL LETTERS ;

FROM AN AMERICAN TRAVELLER IN EUROPE, TO HIS FRIENDS IN  
THIS COUNTRY.

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### LETTER TWENTY SEVENTH.

PARIS, DECEMBER 30, 1805.

MY DEAR SISTER,

I AM extremely obliged to you for your constant recollection of us ; but you must not expect of me that regular supply of letters which I felt obliged to furnish, when I was the only writer in the family. As ..... writes one letter almost every day, I do not think you can be famished for want of this mental nutrition ; and the fear of saying the same things which she has said, prevents my saying any thing. Indeed, what have we to say ? There is not a door of a French family in Paris, which is not barred to us ; and, having run over all the lions, tygers, spectacles, shews, and wonders, which may be done in three weeks, we lead the most hum-drum sort of a life that can possibly be imagined.

I do not recollect, that I ever passed my time in such a regular, quiet, undisturbed, uninteresting manner, since I went to school with my satchel on my back. Indeed, when a boy, I had my play days, and diversions ; now we have none. The plays I do not relish, for the most obvious reason in the world, that I very imperfectly understand them. In addition to this, I always get tired of publick spectacles of this nature in a very short time.

Our days pass off with an uniformity, of which people, who think foreign countries replete with charms, can form no idea. The only amusement I have, is an attendance on the lectures at a place called the "Athenaeum of Strangers." We have always two, and generally three lectures a day, delivered by some of the ablest men in France. The subjects are, cosmography, history, Italian language, natural history, chymistry, &c. I have derived a vast deal of entertainment from these lectures.

I take some pleasure, also, in examining that part of the French character, which their journals, their publick amusements, and the streets afford. If we are not admitted into the recesses of private life ; if we can form no idea of their domestick character ; they cannot prevent our seeing those strong traits which they exhibit to the world. The French have been called a *frivolous people* ; I think the epithet ill applied, at least, to the French of the present day. They are a very gay, lively people, possessing a sensibility which renders them alive to every thing ; of course, they are easily elated, or as easily depressed. But I can never agree to call the Celts, who fought the Roman legions with so much obstinate courage, nor the modern Franks, who pursue national glory with an enthusiasm never exceeded by any nation, a *frivolous people*. Men who love their country ardently ; who are ready to quit all their pleas-



ures and amusements to encounter the hardships and dangers of the field, are every thing rather than *frivolous*. The French, too, are a very industrious people. In the country, or in the city, you will find few nations more ardent in their industry than the French. But, loving pleasure, as they love glory, more ardently than others, and enjoying that eternal gaiety of heart, of which the *phlegmatick* strangers who visit them can *form no idea*, they are branded with the title of *triflers*. Perhaps there is nothing which appears so disgusting to us as *mirth*, when we do not partake in it ; and yet there is certainly nothing more rational, nor more wise, when it is innocent.

Nobody entertains a more thorough contempt than I do for what are called sketches of *national character*, drawn by strangers who make a flying visit through a country, and pretend to fathom, at a glance, all the traits and characteristicks by which one nation is distinguished from another. A residence of a few months, weeks, or even *days*, has often sufficed to furnish a book-maker with anecdotes and materials for many a weighty volume. I have seen, that access to private circles in Europe is difficult, if not impossible ; and that the barriers offered by difference of language, manners, and by distrust, are almost insurmountable. Since I have been in France, I have amused myself in reading *French* accounts of travels in our country, and I take them to be pretty fair specimens of the correctness of all this class of writers ; for surely no country, by its hospitality, its frankness, its attachment to foreigners, offers so great advantages as our's does, to those who would paint the character of a nation. Yet, perhaps, there cannot be any thing more ridiculous, than the sketches which some of these writers give of the state of our manners.

I will give you one instance only, which will be sufficient, because a criticism on their works is not the object of this letter ; but the remark is made simply as an introduction to some sketches of French manners. A French traveller remarks, that "the *Americans in general*, even the *most genteel* (to use his own words) "*se mouchent avec les doigts*" blow their noses with their fingers, and use their pocket handkerchiefs *only as towels*." After this, you would, perhaps, be surprised to see me attempt any thing like a sketch of French manners, but I do it, declaring that I only seize those particularities, or traits, which are obvious to the eye of the *passenger*, which he *who runs may read*, and which, perhaps, a more intimate acquaintance would cause to vanish.

The French have been called a *polite* people. It was formerly said, that down to the lacquey behind the coach, or even the cleaner of your boots, there was a delicacy and politeness, which, if insincere, nevertheless contributed to the charm of society. Whether the revolution, or any *other* cause, has produced a change, it is most certain that a *change* has taken place ; and, though you still find "mille protestations de respect," a thousand assurances of respect, though every one assures you, that your company is "infiniment agreable," infinitely agreeable ; yet, in general, you find the same rudeness and incivility, the same indifference to your accommodation, for which John Bull has been deservedly condemned. A



stranger in a public place is squeezed, crowded, jostled in the same savage manner, as at Vauxhall.

Nor do I perceive any difference in their treatment to your sex. At the theatres, at the public lectures, in all public spectacles, a gentleman will permit a lady to peep through the angles of his elbows, without even enlarging those angles for her accommodation, much less removing to give her place. Nor do I find that disposition to make a stranger forget his misfortunes in not speaking their language intelligibly, which I have heard represented as peculiar to them. On the contrary, they appear to think every stranger a savage, who does not speak it well, and to increase his embarrassment by laughing and ridiculing him. Such instances, at least, I have witnessed. The French ladies *are said* to have preserved their ancient love of intrigue; of this I can say nothing, but from report; but they certainly have retained their love and *taste for dress*, which is a presumptive proof of the other. No people change their dress so often as the French ladies, and certainly none discover such a fertility and delicacy of taste. When I went over to England from France last year, I thought myself transported to a country of Hottentots, so awkward and outré were the dresses of the ladies. The fashions change here in *toto* about once a month; lesser variations take place every week. The French gentlemen, economical in every thing else, are profuse on their *new made wives*, and on their mistresses. The best trade in France, I should think, was that of the jewellers; next to that will rank the milliners; and after those, in successive order, will come the mantuamakers, flower manufacturers, glove and hosiery merchants.

The perruquier I had forgotten. I humbly beg his pardon, because all society would cease without his useful, and indeed indispensable assistance.

While the ladies are so attentive to their appearance, the gentlemen are as grossly negligent of theirs. In general, the French young men are the most ill-dressed people I have ever seen. Frock coats, or what we should call great coats, or surtouts, *without coats* under them; their hair dishevelled, and extremely bad hats, form a general appearance extremely disgusting. There are, however, exceptions; and the palais royal sometimes may exhibit slippered pantaloons, who may vie with the beaux of Bond street.

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FOR THE ANTHOLOGY.

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VOLTAIRE AND BETTINELLI.

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GENTLEMEN,

FEW of the readers of the Anthology have perhaps ever heard even of the name of father Saverio Bettinelli, a religious monk of Verona, one of the best poets, and most distinguished criticks, which Italy produced in the last half century. He commenced his



poetical career with the publication of tragedies and poems in blank verse, and he terminated it with that of epigrams and fugitive pieces, which is not the common course with men of genius. He probably believed, that in his youth, when the mind is in its full vigour and when genius is irresistibly stimulated by the love and the hope of glory, that it was his duty to devote himself to productions of a superiour magnitude, but that in his old age, on the contrary, he might write for his amusement, and enjoy, as his leisure permitted, that facility acquired by long experience. He was much celebrated at the time count Algorotti was at Berlin, at whose recommendation the great Frederick was anxious to have him, if not to himself or at the academy, at least at Breslau. For fifty years, he never ceased publishing his works; sometimes in prose and sometimes in verse, in which he is said to have discovered wit, taste, erudition, and philosophy. In 1792, he published a small volume in octavo, entitled "Letters to Lesbia Cedonia, from Diodoro Delfico, on Epigrams." This Lesbia Cedonia, to whom the letters are addressed, is Madam Guardo Grismondi, and Didoro Delfico is no other than father Bettinelli. It is well known, that, in Italy, all the members of the academy of Arcadia, male and female, assumed Greek names, under which they disguised themselves in their writings.

It is not my intention to make many observations on the particular subject of these letters; on the nature and style of epigram. The author believes, that the French have displayed the highest degree of wit and genius in this species of poetry, and in fact there is not in any language so many excellent epigrams as in that of France.

Bettinelli wishes to know, why the Italians have not discovered much taste for epigrams, and the reason which he gives is *the grave character of the nation*; but it is difficult to conceive, that a nation which has produced harlequins and punchinellos, which for so long a period has filled all Europe, with merry-andrews and buffoons, should possess too much gravity to relish an epigram, and that the language, which is said to be the most supple of all Europe, the richest in burlesque poetry, should not be appropriate to epigrammatic wit. But I pass to that part of Bettinelli's letters, which is the more immediate object of this communication.

He declares, that the rage for epigram was such at Paris, during his residence there, that he himself was the object of many epigrams and songs, which were then in circulation. "I declare," adds he "that my vanity was not much flattered by it, and I determined to avoid this species of renown; to regain the frontier, and to make a visit to Voltaire, who had invited me."

Previously however to the execution of his project, he went to Luneville, where Stanislaus, the former king of Poland, preserving the dignities of royalty, enjoyed a sufficient authority to do much good, to encourage letters, which he sincerely loved, and to attract around him the Frenchmen, at that time the most distinguished for wit, politeness and talents.

"Notwithstanding the repeated invitations of Voltaire," says Bettinelli, "I feared to go near him. I declare I feared his versa-



tile humour and his licentious principles, but a circumstance determined me. One day, when I was at Luneville in presence of the king of Poland, conversation fell on Voltaire, who had just written to that prince, that he had five hundred thousand francs, with which he wished to purchase land in Lorraine, 'that he might die,' as he said, 'in the neighbourhood of his Marcus Aurelius.'

Stanislaus wished for nothing better, than to have him at his court, and his love for the Lorrains made him desire to get into the country, the five hundred thousand francs of Voltaire. "But I dare not trust myself to him," said Stanislaus, "I know that he would soon wish to open a gate to enter into France; notwithstanding, if he would only become reasonable, I should see him with pleasure." When Bettinelli announced his departure for Lyons, Stanislaus proposed that he should go to Geneva to see Voltaire, and to demand of him if he really desired to establish himself in Lorraine. This proposal determined Bettinelli, who, instead of going to Lyons, went to Geneva, and proceeds to the *Delices*, the house of Voltaire. I have thought, that the most interesting details of the conversation, as related by Bettinelli, might afford some amusement to the readers of the Anthology, and I flatter myself that I shall be pardoned for not adhering with scrupulous fidelity to a literal translation. It is particularly in the language of brilliant conversation, that a translator may be excused in taking some liberty with the original.

"I found Voltaire," says he, "in his conversation, as we find him in his writings; epigram seemed to dwell on his lips and to sparkle in his eyes. These were two torches, in which were discernable, as well as in his conversation, a vivid flash of benignity and malice. Every thing which proceeded from his mouth assumed a lively and philosophick turn.

"When I arrived at the *Delices*, he was in his garden. I walked up and introduced myself. 'What,' cried he, 'an Italian, a jesuit, Bettinelli. It is too great an honour for my cottage. I am only a peasant as you see me,' said he, in pointing to his staff, which had a mattock at one end and a pruning hook at the other. 'It is with these utensils that I cultivate my garden, as my salad, my grain; but my harvest is more abundant than the product of every thing I ever inserted in books for the good of humanity.' His singular and grotesque appearance made an impression upon me, for which I was not prepared. Under a bonnet of black velvet, which almost covered his eyes, I saw an immense perriwig which veiled three fourths of his visage, and rendered his nose and chin more prominent. His body was enveloped in a pelice from head to foot. His countenance and his smile were full of expression. I declared to him the pleasure I felt in finding him in so good a state of health, which permitted him thus to brave the vigour of winter. 'Oh! You Italians,' replied he to me, 'you imagine that we ought to hide ourselves in a hole like the rats who dwell on those mountains of ice and snow; but your Alps are nothing to us but a spectacle and a beautiful perspective. Here on the bank of the Leman lake, defended against the winds of the north, I envy not you your lakes of Coma and Guarda. In this solitary place, I represent



Catullus, in his little isle of Sermio. He there made beautiful elegies, and I here make fine georgicks.' I then presented to him the letter which the king of Poland had given me for him. At first glance, I saw very well that he divined the object of my visit, and that some epigram was about to fall on my royal commission. 'Oh, my dear,' exclaims he, taking the letter from my hand, 'stay with us. We breathe here the air of liberty; the air of immortality. I have just purchased a small territory near here (Ferney) and here I intend to terminate my life, but let us go into the house.' These few words of the old man made me comprehend that there was an end to the negotiation, and suddenly despoiled me of the honours of the embassy.

"Voltaire never could speak of Italy, which he otherwise elevated to the heavens, without pouring out his venom against Italian slavery, the inquisition, &c.

"Conversation frequently fell on the king of Prussia, who after having lost a battle, as Voltaire had just been informed, had beaten the duke Deux Pont, raised the siege of Neiss and Leipsig, and chased the Austrians into Bohemia. 'Is it possible,' exclaimed Voltaire, 'that man always astonishes me, I am angry that I have quarrelled with him.' He admired in this prince the celerity of Cesar, but his admiration always terminated by some epigram against Cesar. He had a monkey which he called Luc, and he often pleased himself in giving this name to the king of Prussia. I expressed to him on one occasion my surprise; 'don't you see,' replied he to me, 'that my monkey bites all the world, and then grins at it.'

"I had communicated to him in 1760, at his own request, my remarks upon some errors which had escaped him in his Universal History relative to Italy and Italian literature; for which he thanked me in a letter, in which at the same time he thundered, agreeably to his manner, against the inquisition, the servitude of the Italians, the liberty of the English, the hypocrisy of the Genevese ministry. He concluded by this passage, 'Have you heard any thing said of the poetry of the king of Prussia. There is no hypocrisy in that. He speaks of christians as Julian spoke of them. The probability is, that the Latin and Greek churches, united under M. de Soltikof and Marshal Daun, will excommunicate him with cannon balls; but he will defend himself like the devil. We are very certain, both you and I, that he will be damned; but we are not so certain that he will be beaten.'

"I often made reflections on the fecundity of his mind, contrasting it with the emaciated state of his body. What author has ever written more original thoughts, often profoundly conceived, always ingeniously expressed?

"I have sometimes thought, that his slow and abrupt manner of conversation was occasioned by his desire to gain time in speaking, that he might be more sarcastick; but this manner had become habitual, and one would have supposed that he was reading, when he was only conversing.



“ He often introduced into his conversation Italian phrases and quotations from Tasso and Ariosto, but with his French pronunciation, of which he never could divest himself. I declared to him one day my astonishment, that in his essay on epick poetry he had done so much injustice to Ariosto, whose species of wit appeared so analogous to his taste. We entered into discussion on the subject, and it was not difficult to prove to him that the author of Orlando was a great poet ; that he deserved to be regarded otherwise than as a jocose and fantastical author ; and that his defects were the defects of his age and not of his genius. Voltaire promised me to read Ariosto again, and in fact I have seen a new edition of his essay, in which he speaks with more justice and decency.

“ He read some of my poetry, of which he said the most flattering things, particularly on the elegies which I had made of the king of Prussia, Gallileo, and Newton. He continued to declaim against superstition, the inquisition of the court of Rome, monarchy, &c. On this occasion he cited to me the saying of cardinal Passeoni to a traveller, ‘ it is a great miracle, that the church has lost nothing this year.’

“ I dined with him one day at his new house at Ferney ; after dinner he said, ‘ I have eaten too much. I shall not live long enough to inhabit my new acquisition ; but I will enjoy myself. I am a little of glutton ; Horace was so before me ; trahit sua quemque voluptas. We must rock the baby in the cradle, till he goes to sleep.’

“ It is true that he belonged to the epicurean herd, as in other respects he was like Diogenes. He wished, however, to be alternately Socrates and Aristippus. He said sometimes, that he was dying ; at other times that he was indebted to Tronchin for his life and health ; but at the same time he ridiculed physick and the physician. Tronchin on his part was not very well satisfied with his patient. When I informed this excellent man of my departure, ‘ It is very well,’ said he to me, ‘ it is truly astonishing, that since you have been here he has not indulged himself in any of his accustomed whims. *Nemo sic impar sibi.* Go, my father.’ Few persons can boast of such an equality of Voltarian humour.

“ The most envenomed shafts of his malice were especially pointed at the authors of the greatest celebrity, of whom Voltaire thought he had reason to complain. It is well known how he treated Maupertuis, Popignan, Rousseau, with whom he was at open war. But he did not always spare those with whom he had not quarrelled ; such as Montesquieu, Duclos, Helvetius. The book ‘*de l’Esprit*,’ had just appeared, and had at Paris the greatest celebrity. Voltaire thus characterized it ; ‘ The title is ambiguous ; the work is without method ; there are many things common and superficial, and the original are false or problemetical. It was Duclos,’ added he, ‘ who inspired Helvetius with the courage to print his book, but he did not defend him against persecution.’ Duclos, according to him, possessed a caustick, heavy understanding, and a bad taste. Voltaire was at Paris when *l’Esprit* appeared.

“ Helvetius, who was attached to the court, presented his work himself to the royal family, which was most graciously received. I



was charmed at this. I knew Helvetius. He was a mild, reasonable man, universally beloved, and who was not generally thought to be capable of composing such a work. But some weeks after, my eyes were opened. I was in the antichamber of the dauphin. The prince went from his apartment holding in his hands a copy of *l'Esprit*; he said aloud that he was going to the queen to show her the sweet things that her *maitre d'hotel* had printed. Then burst forth the tempest against the book and the author. 'What folly,' said Voltaire, 'that you would make him a philosopher at court, and a courtier among philosophers.'

"The most extraordinary conversation which I heard at Paris, was from the mouth of madam Graffigny, the celebrated author of '*Cenie*,' and the '*Peruvian Letters*.' She was the maternal aunt of Helvetius. I supposed that she would of course be partial to her nephew. 'Would you have believed it,' said she to me, one day, 'that a great part of *l'Esprit* and almost all the notes are only the sweepings of my apartment. He has collected every thing good of my conversation, and has borrowed from my guests a dozen *bon mots*.' Voltaire laughed much at this recital when I related it to him; and he mentioned a multitude of anecdotes of a similar nature about most of the wits of Paris, even of those who were his most zealous admirers. The only person, of whom I ever heard him speak with esteem and enthusiasm, is madame Chatelet, of whom he had many portraits in his apartments, and one of which he pointed to me, one day, and said to me, *behold my immortal Emilie*."

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FOR THE ANTHOLOGY.

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### OBSERVATIONS ON PROFESSOR HAÜY'S NATURAL PHILOSOPHY.

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THE reputation of the Abbé Haüy has long since been established in the philosophical world, by his profound researches on the laws of crystallography, by the discoveries which have flowed from his investigations, and their application to the objects of mineralogical science, founded on the firm basis of geometrical demonstration. The labours of this celebrated man, however, have not been confined to one portion of the extended circle of physical science. His comprehensive mind has ranged through all its departments; observed their relation and mutual dependence, and displayed to the world their connection, in a work, entitled, *An Elementary Treatise on Natural Philosophy*. This work, published subsequent to that on *Mineralogy*, has been received with almost equal applause. It appeared in 1803, and was intended for the use of the French National Lyceum, in conjunction with the valuable *Treatise of Biot on Elementary or Physical Astronomy*, and the *Elements of Mechanicks of Francoeur*. These three works



were thus connected, and were meant, by their authors, to form an elementary system of Physicks or Natural Philosophy. The work of M. Haüy has been translated into the different languages of the continent of Europe, and is at length presented to us in an English dress by Mr. Gregory of Woolwich.

We propose to present to our readers a short analysis of this valuable work. In the introduction to these Elements, the Abbé observes ; "The different points of view under which natural bodies, and the phenomena which they present, may be examined, have given rise to many kinds of study, which are multiplied as the progress of mental illumination has added new branches to the sciences already formed. The aggregate of all the knowledge thus resulting has furnished the three grand divisions, to which have been given the names of Physicks, Chymistry, and Natural History. If we consider in bodies their general and permanent properties, or, if the changes that these bodies undergo are slight and transitory, so that the causes which produced them need only disappear, in order that the bodies may return to their former state ; if, moreover, the laws, which determine the reciprocal action of the same bodies are propagated to distances more or less considerable, the results of our observations remain within the limits of physicks, or natural philosophy ; but, when the phenomena depend on an intimate action, which the moleculee of bodies exercise on each other, at distances nearly infinitely small, and in virtue of which these moleculee separate, to reunite in different order, and produce new combinations, or new properties, the study of the phenomena belongs to Chymistry ; lastly, if our attention be directed towards the particular beings, of which some have the enjoyment of life, and of spontaneous motion, others live without moving of themselves, and others have solely a structure without organization ; and if our object be to class and describe those beings, the point of view which is thus offered us embraces the whole of Natural History, comprehending three sciences, distinguished by the names of Zoology, Botany, and Mineralogy."

These definitions, however, though correct, are too concise to be readily comprehended by those, who are just entering on the study of physicks ; and we shall, therefore, take the liberty of illustrating, by extending the observations of the learned Abbé. A very superficial view of the circle of human science, is sufficient to impress us with the difference existing between its objects. In one class we are presented with the history of the intellectual faculties, the operation of moral causes in the developement of the powers of the mind, and are made to recognise the relations and obligations attached to man, as a member of society, and a dependant on the bounty of a benevolent Creator. In another we trace the connection of objects, which, in their aggregate, constitute material nature ; we observe the effects resulting from the motions and reciprocal actions of these substances ; we generalize this assemblage of facts ; and, by a long series of philosophical induction, embody them into a system of physical laws. Hence it is obvious, that all our knowledge is ultimately resolved into two great divisions, one of which is



denominated Intellectual, the other Physical science. In the prosecution of our analysis, we observe, that the various branches of physical science, though connected with each other by the identity of their ultimate object, the investigation of the properties and relations of the various species of matter and the laws by which they are regulated in their reciprocal action, are characterized in detail by very peculiar principles, sufficiently extended to constitute them, in the present state of our knowledge, distinct sciences. Some of these we find limited in their actions, and producing, as effects, sensible motions on masses of matter, in consequence of the operation of an universal principle, evolved by the genius of the great Newton, and denominated attraction, or gravitation. It is also obvious, that when this law ceases to act, when bodies have lost the principle of motion, they are, with regard to their properties and relations, precisely the same as before they were submitted to its operation. In others, the objects, instead of being in masses and subjected to sensible motions, are the particles of bodies, and the effects are to be referred to the exertion of this principle at distances, which, though incapable of admeasurement and of mathematical demonstration, are sufficiently essential to alter their forms and modify their relations. These distinctions have been admitted in the study of nature, and the first class of actions has received the appellation of Mechanical Philosophy; the latter is characterized by the term Chymistry, the former operating on masses of matter at sensible distances, and producing its effects by means of motions obvious to the senses and capable of mathematical proof; the latter confined to the exertion of its powers on the ultimate particles of bodies at distances, not to be discovered by the senses, nor calculated by the formula of the natural philosopher, yet producing, by their new arrangements, combinations of immense importance in the operations of nature and to the existence of social intercourse.

Mechanical philosophy, then, is employed in the investigation of those effects, which result from sensible motion. The return of a body to the earth, when deprived of the force by which it was elevated, depends on the operation of an unknown power, called by Sir Isaac Newton, gravitation, which is simply an expression of an ultimate fact, beyond which the most acute mind is involved in the obscurity of hypothesis. The ratio of the momentum of the falling body, or, in other words, the intensity of the power is determined on mathematical principles, and its effects are referred to the doctrine of moving forces. When an elastick substance in motion, e. g. an ivory ball, is made to impinge on another at rest, the former loses, and the latter acquires some principle, by which it is caused to change its place. During this motion, however, the particles of the ball still preserve their relative distances, and, when it has ceased to move, its properties and relations remain unaltered. The construction of achromatick glasses depends on the well known fact of the different degrees of refractive power possessed by different species of glass, and the laws by which they are regulated, make a part of dioptricks; the formation, however, of these bodies, and the nature of the



reciprocal action of their particles, evidently involve changes not to be explained on any principles of mechanical philosophy. Again, the province of natural history is to describe the qualities of bodies as they exist in nature, and, according to their similitude in external characters, to reduce them to certain classes, and arrange them in genera and species. But neither the naturalist, nor the mathematician, nor the natural philosopher, has any thing to do with those actions, which in certain circumstances result from the contiguity of heterogeneous particles, and are followed by a change of properties and relations.

The principles we have just stated may be illustrated by examples. In the examination of a substance, for example, a mineral, the natural philosopher considers it as endowed with the qualities of extension, of weight, of colour, of figure, and a certain force of cohesion among its particles; he views it as a whole, and describes its properties in a state of aggregation. By the chymist, on the contrary, it is examined on different principles, and for a different result. He enters into its analysis, reduces it to its constituent principles, and discovers the causes of its external characters in the nature, the number and the arrangement of its component parts. By the mechanical philosopher the rays of light are considered as a substance of extreme tenuity, projected with inconceivable velocity from all luminous surfaces, obeying the laws of gravitation, and capable of being reflected from opaque, and transmitted through diaphanous bodies. The object of the chymist, on the contrary, is to observe its action in other substances, to trace the effects resulting from the combination of their particles, and to determine the relative intensity of its forces as a chymical reagent. The various and beautiful products of the vegetable world afford to the eye of the botanist merely a collection of *forms*, and he determines, in a great degree, from the figures of their various parts, the point in the scale of artificial arrangement to which they belong. To the chymist, on the contrary, they form one of the most interesting subjects of contemplation in the whole range of material existence. He considers them as organized and living systems, endowed with the principle of irritability, and capable of assimilating, by the agency of chymical laws, modified by the mysterious principles of vitality, the nutritive part of soils to their own substance. He traces in their leaves an organization admirably adapted to the conversion of the imperfect fluids into nutritive juices, and performed by functions not far remote from those of the pulmonary systems of animals; like them also going through the chymical processes of digestion, of nutrition, and of secretion.

Hence it is obvious, that, although, strictly speaking, chymistry is to be regarded as a branch of natural philosophy, since its ultimate object is equally the investigation of the laws and properties of matter, yet the modes by which this is affected are so obviously different, and the result so perfectly unconnected, that we do not hesitate in raising it to the dignity of a distinct science. The object, then, of natural or mechanical philosophy, is the investigation of the motion of *masses* of matter at *sensible* distances; that of



chymistry, the motions of the *particles* of these masses at *insensible* distances, and a consequent change of composition ; of natural history, the description of the *forms* and *habits* of organized and unorganized bodies, as they exist in nature, and their subsequent arrangement, according to their similitude in external characters, into orders, classes, genera, and species.

We shall now return to the analysis of the work of M. Haüy. In the arrangement of the materials which constitute these Elements, the author has adopted the analytick mode of teaching, or assumes a certain number of positions, which are to be considered as the axioms or fundamental principles of the science, and afterwards proceeds to the application of these data to the solution of the phenomena of the motions of matter. In conformity with this plan, the first chapter is devoted to the consideration of the most general properties of bodies, and the second to the "properties relative to certain forces, which solicit or impel bodies." It is with much pleasure we find included in the latter an interesting abstract of the laws of crystallography, a science which may be said almost to owe its existence to the sagacious mind and profound researches of the abbé. In the same chapter we are also presented with the properties of heat, a subject of immense importance in the explanation of the sublime phenomena of nature, whether it be regarded as a species of matter, or as an antagonist force or power, operating in opposition to the principle of attraction. The remaining chapters are confined to the consideration of the general properties of different species of matter. These are five in number ; water, air, electricity, galvanism, and light. This arrangement of M. Haüy is philosophical and judicious, and, being divested of the parade of mathematical demonstration, is thus rendered equally interesting, and certainly more intelligible to the student of this science, than many of the English works on the same subject. The editor deserves unqualified praise for the usefulness and interesting subject of his notes ; and when incorporated with the text, the whole work will constitute a correct index of the claims of the philosophers of the rival nations. This work of the abbé Haüy will make a useful addition to the philosophical part of any library. G.

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FOR THE ANTHOLOGY.

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## REMARKER, No. 42.

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NEXT to the supreme obligations of religion, there are no calls so sacred as those, which society makes upon the services of its members. The question, "How can I promote the greatest good?" Is one, in which every man, who has a heart to feel, or a conscience to obey, must be deeply interested. We are none of us born for ourselves ; each holds a claim upon his brother for a



share of benefit ; and certainly it is the most delightful view we can form of society, to consider it as a union for mutual happiness, where the individuals are linked together by interest and affection, and where even self-love is only the infant exercise of benevolence.

So contracted, however, are the powers even of the most capacious mind, that the sphere of each man's usefulness must in general be narrow. There are few, whose talents or whose opportunities open to them a wide field of action. We can indulge in no romantick schemes of benevolence ; and we might waste a long life in uselessness, should we wait for some great occasion to exert our powers. We must labour in the little sphere in which Providence has placed us ; we must do the greatest good to those within the reach of our influence ; and if our benevolence is wider than our powers, we may lament the weakness of man, but our weakness is not then our crime. Yet it is pleasing to reflect, from how narrow a source the most extensive good has flown. The blessings, which a humble individual supposed himself procuring for a small community, an obscure village, or, at most, a narrow province, have been sometimes felt through the world ; and thousands have tasted of benefits, without ever hearing of their benefactor. There can surely be no object more worthy of our admiration, than the man who bestows all his labours upon his fellow creatures, whose life is filled with benevolence, and who, in the good he dispenses, resembles those angels of mercy, whom poets have feigned to be sent by heaven to mortals, to give them some imperfect image of its own infinite love.

Nature seems to have marked out for each of her children a certain path, to which she invites them to confine themselves ; or rather, among the various fields of action to which she points them, she asks each to choose one, which he shall cultivate and call particularly his own. These various fields are the different employments of life, in which choice or situation places us, to which our labours are to be given, and from which *we* are to reap our fame, our fortune and pleasures, and the *community* the fruits of our usefulness. In making a choice so important to ourselves and to society, we ought neither to yield to every frolick of fancy, that may flit across our brain ; nor wander here and there without any fixed direction ; nor scatter our labours over different fields, when, by concentrating them on one, we might produce effectual good. Few minds are sufficiently capacious to embrace many objects. In roving from one to another, and attempting to collect the advantages of each, our labours and thoughts are continually divided. Thus the mind is kept in constant fluctuation. It is for ever on the wing, and yet for ever without an aim ; till it is exhausted by its fruitless toil, and finds, that in the wandering pursuit of much very little is to be obtained.

This is particularly applicable to the pursuits of literature and science, and to those departments of life usually called the learned professions. By uniform, consistent, and animated exertions in these, we have seen individuals, originally of humble powers, rising to fame and honour, and rendering their lives an ornament and bless-



ing to the world. But we have also seen minds, on whom nature appeared to have lavished her choicest favours, and who at first promised everything that could improve or delight mankind, wasting their strength upon every trifle that engaged their fancy, and leaving in their empty barrenness a sad example of the folly of divided attention, and the danger of an uncontrolled, capricious imagination. Such men may sometimes glare upon us with a sudden splendour, perhaps the convulsive effort of their expiring powers. But it must resemble the coruscations of the meteor, which leave behind them neither light nor heat, or the last glimmering of a taper, whose melancholy rays serve only to give a deeper gloom to the darkness that follows.

There are not wanting instances of men, who display great mental vigour, but who deprive society of half the benefit it might receive, by spreading their labours over too wide a field, or, as we have already said, by scattering them over too many. That curiosity, which the great English moralist has called the unfailing concomitant of genius, is continually alive, and tempts them to visit every region of human knowledge. The longest life of man, even were he blest with the powers of intuition, would but just permit him to take a single glance at each of the vast multitude of objects, which are presented in so wide a range of research. They wander therefore from subject to subject, from science to science, without obtaining that light for themselves, or imparting it to others, for which their exalted powers were originally designed. Hence those half-formed discoveries, those superficial systems, which have been obtruded on the world, and which now only serve as beacons to future adventurers. The fruitfulness which subjects of science, and those too which at first appeared barren, disclose to the inquirer, sometimes astonishes even the most capacious mind. They resemble, in this respect, a continued chain of mountains, at the foot of each of which the traveller supposes himself nearly at the end of his toil ; but where, as he advances, he finds new summits disclosing themselves, which had been hidden in the clouds, and which he must climb before he has finished his journey. Had the immortal Newton greatly divided his labours, the laws of nature might till now have remained unexplored ; and we may venture to say, that had the active mind of Priestley been contented with a narrower range, his claims on the permanent gratitude of mankind would have been far less equivocal.

An important reason, why we should give the chief of our powers to a single object, arises from the power of association. When our pursuits are once established, and our attachments formed, it is difficult, it is painful to alter. The mind cannot easily be forced from its accustomed path, and hates to be separated from the ties, which time has made almost indissoluble. By a kind ordinance of Providence, the scenes and employments, in which we have been long engaged, become dear to us ; and to interrupt the associations which are thus formed, is like dissolving the tenderest friendships. This is that blessed power of association, which renders even the worst condition tolerable, and which, as the poet has observed, makes



the poorest vassal unwilling to receive the fortune of his lord, except in his own person.

There are, however, circumstances which sometimes compel us to resign our favourite pursuits, and to change the whole scene of our lives. To a mind of sensibility the change is indeed painful, and the struggle arduous between the force of attachment and the call of duty. Yet here again the kindness of heaven interposes, and the same power, which produced our first associations, will soon create for us new ones, to which, in their turn, we shall grow attached, and our new employment, at first our toil, will become our pleasure. Every such sacrifice of feeling to duty will be remembered for our good, and much of the burden will be relieved by that merciful Being, who witnesses with approbation every virtuous effort in his children, and delights to soften the pains, with which even virtue is sometimes attended.



# THE BOSTON REVIEW.

FOR

MARCH, 1809.

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Librum tuum legi & quam diligentissime potui annotavi, quae commutanda, quae eximenda, arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. PLIN.

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## ART. 12.

*Theological Tracts, No. 1. containing Zollikofer's seven Sermons on the Reformation.* Boston; W. Wells, No. 6, Court Street. Hilliard and Metcalf, Cambridge, printers. pp. 93. 8vo. January, 1809.

THIS is, we perceive, the first number of a series of tracts to be formed on the model of the well known collection of Bishop Watson; and, if our hopes are not disappointed, we think it will be a publication of no common importance. The plan of that admirable prelate scarcely extended farther than to a course of introductory reading to the study of the scriptures. And here, indeed, we most devoutly wish the theological student might always be left to his own researches. In its design, its precepts, and its spirit, the bible is the most simple and intelligible of all books. We believe nothing more confidently than the truth, that a man, who brings to the study of the scriptures a mind upright and sincere, unclouded by enthusiasm, unperturbed by prepossession, and solicitous only to know the will of God, as therein unfolded, will easily and infallibly arrive at every essential truth. If we could doubt this, Christianity, instead of appearing to us a message of peace, of mercy, and of love, would become to us a subject of apprehension and dismay. For if it be possible, that *one* sincerely honest man may *fatally* err in his inquiry, then is it possible, that *every* man may thus err, and nothing short of a direct communication from heaven can give any one confidence, that he does not misconceive the whole system of Christianity, and is not leading himself, and all to whom his influence extends, to ultimate and eternal destruction. But though we reject and denounce the assertion, that any of the fundamentals of religion may be thus mistaken, and though we desire most



devoutly that Christianity should be learned only from the scriptures, we are yet perfectly sensible that in the present state of the world this is not to be hoped for. There are extant already so many systems and comments, there exists so strong a tendency in the mind of almost every man to desire that others should go through for him the toil of thinking, and the zeal for proselyting is so strong among the numerous sects into which the Christian world is divided, that we cannot hope that the theological student will be left to the fair result of unbiassed investigation of the scriptures. It becomes, therefore, in our judgment the indispensable duty of those, who have embraced simple and rational views of Christianity from a fair and liberal criticism of the sacred writings, to exert themselves in the diffusion of their principles. More than ever solemn and sacred do we conceive this duty to be at this moment, when the fury of theological warfare is sounding her horn among the mountains of New England, and fanaticism, ignorance, and credulity are marshalling their crowded ranks at the summons. That tranquillity in which our churches have so long found rest and been edified, is now, alas, disturbed; and those happy days have departed, when the distinctions of sect were almost lost in the general name of Christian, and diversities of opinion were thought of little importance while there was no discordance in practice.

But these evil days on which we have fallen bring with them duties to be performed with fidelity, as well as sufferings to be endured with submission. We see, however, and lament the want of zeal, which is displayed by the friends of sober and scriptural religion. So indeed it has always been on almost every subject; and it is one of the most humiliating proofs of human weakness that it should be so. It may almost be taken as an universal truth, that in direct proportion to the purity and rationality of any system of belief, is the want of zeal of its defenders. In politicks we see the advocate of regulated freedom and well-balanced government quietly reposing on the goodness of his cause; while the wild anarchist and bribed demagogue are never fatigued with exertion, or made indolent by success. We see the same thing in religion. The Catholick is more zealous than the Protestant, the Baptist and Methodist than the Calvinist, and the Calvinist than the Arminian; while each, as we ascend the scale, makes the want of zeal of those above him an argument against the truth of their principles, and the sincerity of their faith. The argument is indeed contemptible; but it is not at all the less efficacious, because it is absurd. Since then this deficiency of zeal among the advocates of scriptural christianity operates not only negatively to prevent the progress of their principles, but positively as an argument against the principles themselves, it becomes a very solemn duty to contribute something more than their names and good wishes for their diffusion and success.

Here however we are met by several objections to any very active exertions for the propagation of rational Christianity, which we wish we were at leisure fully to consider. It is said, that scriptural religion wages a very unequal war, when it is called on to combat with fanaticism; for even skill and a good cause may be over-



whelmed by violence and numbers. Let us, therefore, give up something of our present possessions, lest we hazard the whole by attempting to defend them. Meanwhile enthusiasm is a sort of meteor, which glares upon us indeed very fearfully, but which, if unobstructed in its course, will soon burn itself out, and leave nothing behind it but its sulphureous smoke. This is an objection to exertion, which extends too far to prove any thing. It would have been as strong against the struggles of the reformers to throw off the corruptions of the church of Rome, as it now is against exertions to prevent these corruptions from being again imposed under different names. It is not an objection which had any weight with Luther and his associates, neither was it learned in the school of the apostles and early defenders of our faith. There are others, who are more sensible of the evils which would arise from the successful progress of enthusiasm and bigotry, but who object to the necessity of exertion on different grounds. They think the danger overrated. They believe that there are so few materials among us for enthusiasm to operate on, that its success can only be temporary and partial. They are disposed to rely much on the omnipotence of truth, and the protection which we may believe that Providence will extend to it. Something of force may be allowed to this representation, and yet the duty of exertion may still be exceedingly strong. The walls which defend the everlasting citadel of truth are indeed walls of adamant, and its enemies attack it with pigmy strength. But the strength of the fortification is only a security to us when we exert ourselves in its defence : if we abandon the walls altogether, even pigmies may scale them. The Being, who formed us, allows us to hope for nothing in this world without exertion ; no, not even for the security of the best principles we hold. A reliance on the aid of the Almighty for assistance is impious and vain, until we have exhausted all the efforts which He has given us power to make. Then indeed we may rely on Him, and rely without apprehension of the event.

We fear, that the objections brought forward against exertion all derive their force from our general disposition to indolence and selfishness. We feel perhaps that we ourselves are tolerably secure from the effects of the storm, and we are willing therefore to believe, that our exertions would be unavailing for others. But without entertaining any romantick notion of the effects of exertion in diffusing liberal views of religion, for we recollect that those, who call on men to *think* as well as to *feel*, have greatly the disadvantage of those who resolve all religion into *feeling alone*....without believing ourselves visionaries, then, we are disposed to think that the efficacy of exertion has been much underrated. It is to be recollected, that the division among Christians is by no means, as it often is in politicks, between the good and the bad. We are on the contrary bound to believe, that on all sides there is a predominance of sincere good intentions, since from the nature of the case no motive can be assigned for a general absence of it. Now we know, that, though unenlightened good intention may be perverted by prejudice and misguided by enthusiasm, yet in those cases



which admit of illumination, sincere good feelings must at some times and in some ways be accessible to truth. Those, therefore, who believe that they hold Christian truth in its simplicity, are not justified in despairing of the success of their cause. They must indeed have to struggle with difficulty and opposition; they must be contented to have their motives misrepresented and their persons denounced; but with such a cause, we cannot doubt, that active, persevering, and cordial exertions must ultimately triumph.

It is, therefore, with sincere pleasure we perceive any symptom of awakening exertions among the friends of scriptural Christianity; and such we willingly believe to be the publication to which we are now calling the attention of our readers. We presume it to be the design of the editors to give a course of the best tracts on the various subjects of theological discussion. They have an almost inexhaustible variety from which to make their selection, and we hope it will be made with judgment. Many of the most acute and able disquisitions, which our language affords, are now buried in obscurity from the want of a collection of this kind to embody and preserve them. If the selection be therefore made with only tolerable judgment it must be valuable, and we are confident believers in its efficacy in the diffusion of scriptural knowledge.

We think the editors have been happy in their selection of the tracts with which the collection is to commence. We have hitherto been accustomed to value Zollikofer chiefly for his simple and practical views of religion, and the gentle and insinuating eloquence with which he recommends them. These sermons on the reformation are written with more vigour and compression of thought than we thought him capable of. We have neither room nor time, however, to attempt an analysis of them, and shall content ourselves, therefore, with merely giving a list of the subjects which they embrace.

#### "CONTENTS.

"Some account of the author.

"Sermon I.....The reformation a memorable event, and what obligations it lays upon us.

"Sermon II.....Of the principles of the reformation.

"Sermon III.....Of the principles of the reformation.

"Sermon IV.....Wherein the advantages of the reformation consist.

"Sermon V.....Of Christian unity.

"Sermon VI.....A few principles of toleration.

"Sermon VII.....Inquiry into the use and benefits resulting from the reformation."

These subjects, it will be perceived, are of great importance, particularly at the present day, when we are so often called on to receive certain tenets as the doctrines of Christianity, merely because they were believed by some of the reformers. On this subject we will indulge ourselves in a short quotation from sermon I.

"We are naturally led by these remarks to a *third* duty, which is this: whatever reverence is due to those great men, to whom under God we are indebted for liberty of conscience, and a purified doctrine, yet this reverence ought to be neither superstitious nor excessive; and the discoveries they have made in the realms of truth should not be prejudicial to the pains we take in the same design. Truth is an universal benefit, to the possession whereof every man may attain, and from which none are excluded, but such as exclude



themselves. It is, however, at the same time, a benefit containing so many treasures, that no man can pretend to possess it entirely. Luther, Zuinglius, Melancthon, Calvin, are names, which no friend of truth, no well wisher to the freedom and happiness of mortals, can mention without respect, and whose memory will always be blessed; names that, in the short catalogue of benefactors to the human race, are placed in the foremost lines; but withal are only names of men, who were neither infallible nor perfectly holy, who were subject to the same infirmities and failings as ourselves; nay, who had far more obstacles, and much fewer helps, than we have at present in the study of truth. We should depreciate their merits, wound their modesty, and act in opposition to their generous views, were we blindly to adopt their decisions, or from a culpable indolence implicitly acquiesce in what they have done. The times and circumstances wherein they lived, nay, the very nature of things, would not allow them so quickly to bring to perfection the improvement they had taken in hand. He who has passed many years in a dungeon of total darkness, must find it difficult, if not impossible, to endure at once the full blaze of the meridian sun. They have conquered most of the principal difficulties; they have opened the path; under the divine assistance they have executed more than, humanly speaking, we could have expected of them. It behoves us now, with alacrity and perseverance, to pursue the way that they have shown us, and on which they have gone before us, and always to endeavour more and more to enlarge the borders of the empire of truth. We should follow the light by which their instrumentality enlightens our steps, and endeavour, by means of it, constantly to prosecute and to finish the work which they have begun. We should strive to render our conceptions of God and his service more plain, more adequate, more pure and complete from day to day. We should see with our own eyes, and be persuaded of our faith on solid reasons. Continued meditation, a diligent and impartial examination of the sacred records, for the free access to which we are indebted to that revolution, should be our most agreeable employment. By this infallible rule we should prove all things; from this pure source should daily draw wisdom and knowledge."

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ART. 13.

*Spain; An Account of the Publick Festival given by the citizens of Boston, at the Exchange Coffee House, Jan. 24, 1809, in honour of Spanish Valour and Patriotism, &c.* Printed by Russell and Cutler, Boston. pp. 36. 12mo.

The resistance of the Spanish patriots against the most perfidious and sanguinary tyrant that ever scourged the world, has the highest claim to the respect and admiration of mankind. Every friend to true liberty must feel deeply interested in their glorious struggle, and offer up his fervent prayers for their ultimate success.

It may be a question of curiosity, as it must ever be of regret, why this noble cause has excited so little sympathy in America; why, amongst a people, who call themselves the most *free* and *enlightened in the world*, the misfortunes of regenerated Spain should be heard of with indifference, if not with secret approbation? The answer to this question would not be honourable to our country, and we shall, therefore, refrain from giving it; congratulating ourselves, however, that as New Englandmen and Bostonians, we are members of a state and town, which are not to be overawed by the menaces of a foreign despot, nor philosophized out of their rights and liberties by the audacious experiments of his Virginian viceroy.



The inhabitants of Boston, which was justly denominated by the immortal Hamilton the "head quarters of sound principles," celebrated a publick festival in honour of the Spanish patriots, on the 24th. January, 1809; and the pamphlet now under consideration contains the toasts and songs composed for the occasion. Prefixed is a "brief sketch of Spain," from the pen of Robert Treat Paine, jun. author of the national ode; and it must be acknowledged, that the prose of Mr. Paine is as extraordinary as his poetry. This gentleman seems to think, that a fine style consists in fine words, that harshness is energy, and fustian sublimity. But we shall select a few flowers from this historical *bouquet*, leaving them, without comment, to the admiration of the enraptured reader. "The late *eruption* of publick virtue in this southern extremity of Atlantick Europe, while it has covered with a warm *suffusion* of transport the *cheeks* of our brother patriots in every section of the globe, is not to be regarded as one of the *wonders* of this 'age of prodigies.'"

"He (Napoleon) had not suspected, that the very arts, which he employed to *sever* the rock at the *basis* of the mountain, would rend the *ice* on its *summit*, and produce an *avalanche* to crush him."

"When the *itching palm* of the arch emperour sacrilegiously attempted to purloin the treasures of the sacristy, without asking first the wings of its sculptured saints to transport it, he fatally found, like his unsophisticated brother of the woods, that his too meddling finger had struck the conducting WIRE OF THE BATTERY, and what he had touched from *amusement*, had knocked him down in *good earnest*."

"It was a spark of *Castilian fire*, which relumined the quivering lamp, in the clay cold cemetery of her honours."

"While her hills, bleak with barrenness, frown terrible security over her vallies blooming with luxuriance, she presents us with a lineage of heroes, whose honour has been for centuries the mirror of *courtesy*, and whose valour the terrour of *knighthood*."

From the prose of Mr. Paine, which is certainly bad enough to deserve the commendation of his admirers, we proceed to his poetry, which is still worse.

The ode consists of nine stanzas. The typography is as singular as the poetry, comprising every species of type to be found in the office of a modern printer.

The first stanza is intelligible, and not void of poetry, though we see no propriety in the allusion to Ajax. The Grecian hero prays to Jupiter, that he would dispel the cloud, which intercepted his view of the enemy, that he might not perish in the obscurity of darkness, in a manner unworthy of his reputation.

The second stanza is wholly unintelligible, and consequently sublime, in the opinion of converts to the modern doctrine, that obscurity increases the sublime.

In the land of her birth, she rejoices to find,  
From her old race of heroes, a young generation,  
In whose souls, no dismay kills the NERVE of the mind,  
Who gaze upon death, with devout contemplation.



Whose standard on high  
Like a comet will fly,  
And CONSUME, while it LIGHTENS, its *neighbouring sky*.

Dismay killing the nerve of the mind, and a standard, like a comet, consuming a sky, may be very beautiful and very sublime, but are really so far above our comprehension, that we cannot even conjecture their meaning.

In the third stanza the day star of glory does wonders. It warms cliffs, unfetters fountains, but to France is a pestilent planet, appearing through the mist of the mountains a meteor of blood.

Like a dream in the air  
See the Pyrenes glare,  
A castle of fire on a rock blear and bare.

What is a dream in the air, and how can the glaring of the Pyrenes resemble it? The earth *weighed by an acorn*, and the *march of creation*, in the two succeeding stanzas, are equally involved in obscurity. In the eighth stanza, the poet, in the language of Colley Cibber, *outdoes his own outdoings*, and we may safely affirm, "The force of *nonsense* can no farther go."

Bright day of the world! Dart thy lustre afar!  
Fire the North with thy heat; gild the South with thy splendour;  
With thy *glance* light the torch of redintegrant war,  
Till the dismember'd earth effervesce and regender,  
Through each zone may'st thou roll,  
Till thy beams at the pole,  
Melt Philosophy's ice in the sea of the soul.

Such is the production which ignorance has praised, and folly admired, a lamentable proof of the slight progress which polite literature has made in this country. The other songs are good specimens of perishable mediocrity, and do more honour to the feelings than to the genius of their authors. The works of Mr. Paine, with a commentary by the reverend editor of the Salem Register, would be an *unique* in literature, and greatly increase the taste for sublime obscurity in composition, which so happily exists in many classes of our fellow citizens.

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ART. 14.

*An Address to the Congress of the United States on the utility and justice of restrictions upon Foreign Commerce; with reflections on Foreign Trade in general, and the future prospects of America.* Philadelphia, published by C. and A. Conrad and Co. Chesnut street, 1809. 8vo. pamphlet, pp. 97.

This pamphlet may be considered ingenious, though it contains some of the philosophical puerility that is the fashion of the day. The author professes to belong to no party, but to be what is vulgarly called, a *wet quaker*. He likes the administration, and dislikes their measures. His work contains an elaborate exposition of



the injustice, and absurdity of the embargo system. How certain statesmen must have secretly smiled, when they found the honest, blundering credulity of the country completely caught, and gravely occupied in discussing the injury the embargo would be to the great belligerents, its wisdom as a measure of precaution, its impartial operation, and the "virtuous posture" of our "dignified retirement." They must have begun to flatter themselves, that its origin and causes would never be investigated.

The writer supports a very simple proposition, that force by sea is like force by land; that the English command the one, and the French the other; and that we have no right to move on either, except in the manner laid down by the ruling power. This doctrine is not new, though few men have had the boldness to publish it. There is something whimsical as well as distressing in the present position of the great commercial interest of the country. Without possessing any influence, they see themselves sacrificed, by those who legislate for them insisting upon much more than they want, and which they know cannot be obtained; while another set of philosophers are for abandoning them altogether.

Towards the close of this pamphlet, some pages are occupied with admiration of the Chinese, and a comparison between them and us. Notwithstanding the absurdity of all this, we confess we felt a little startled, because this is the second work, in which we have recently seen this policy proposed for our adoption. On looking about, however, and finding our ladies' feet as large as ever, and that none of the propagandists had yet appeared with their heads shaved, we recovered our tranquillity. For a century to come we shall be drained of what we do not want, and *kept sweet* by emigration; we cannot therefore attain to the standard of Chinese population, the drowning of our superfluous children. Wars are, therefore, to be deprecated now, but when emigration can no longer take place, then we must have them. We confess we would as soon be confined in an unventilated room of a hospital, as we would inhabit a populous country unpurified by war.

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ART. 15.

*A Sermon, delivered Nov. 26, 1808, at the interment of the Rev. Thomas Cary, A. M. Senior Pastor of the first religious society in Newburyport. By John Andrews, A. M. Surviving Pastor. Newburyport; printed for Edward Little. 1808. pp. 31.*

This sermon is written with considerable judgment and correctness. The subject of it is a very happy one for such an occasion, being the character and encouragements of a faithful minister of Jesus Christ. The text is from Matth. xxv. 21. Would our limits permit, we should gladly insert the slight sketch which Mr. Andrews, in applying his subject, has given of the life and character of his deceased colleague. It is written with feeling, and does ample justice to the memory of that liberal and pious man.



*An Address to the people of New England, by Algernon Sidney ;*  
Dec. 15, 1808. Washington city, printed by Dinsmore and  
Cooper, 1808. pp. 38.

We have never considered ourselves obliged by our engagements with the publick to notice the multitude of ephemeral publications, continually issuing from the press. We have particularly avoided noticing political pamphlets, for, as in the insect tribes, their numbers are proportioned to the shortness of their existence. Many of them are intended only to affect the event of an approaching election ; and others are forgotten before the succeeding publication of our review. In the subject of politicks, indeed, we have taken but little concern ; not that we feared to express our opinions, but feeling that we stood almost alone in the cause of literature, we left the defence of correct political principles to their numerous able advocates, reserving our own strength for literary discussion. It is not our intention to depart from this plan in reviewing the present work ; but as the friends of the administration appeal to it, for a complete answer to the complaints of their adversaries, and as it is acknowledged to have been produced by one high in office, we shall give our readers a short analysis of the work, and leave them to judge, how far it supports the conduct of our rulers.

The pamphlet signed Algernon Sidney is universally attributed to the post-master general ; and is professedly written for the purpose of allaying the discontents of the people of New England, and restoring their confidence in the general government. Our author commences with endeavouring to excite the attention of his readers, by calling upon them in the most solemn manner ; and to gain their confidence, by relating the circumstances, under which he writes. He then states the embarrassments, which have arisen in our political affairs. The injuries we have received from France are noticed in a short paragraph of less than seven lines. But why should he dwell upon them, as he says " We cannot levy war on her, for with her we cannot come in contact. She has no commerce to seize, *no adjacent territories to conquer.*" Our author seems as unconscious of the absurd consequences, that would follow from such reasoning, as forgetful of the history of our own government under a former, and even under the present administration. The last paragraph quoted above is printed in Italicks ; such little arts are perhaps to be expected in a work of this kind.

Upon the injuries we have received from Great Britain our author greatly expatiates ; and endeavours as much as possible to inflame the passions of the people against that country. We were a little surprised that he expected his readers to believe, that he was unacquainted with the merits of the treaty with England signed by our ministers, but rejected by the president. After this very impartial statement he says in the cant language of the day, " Between these powers, I will not hold the scales of an apothecary, to decide where offences outweigh by a grain or a scruple." This situation of affairs, he says, led to the embargo, which he views in two



lights. "1st. As a precautionary measure, to save our merchants from the evils of seizure, condemnation, and confiscation; to bring home our wealth, our navigation and our sailors, that their energies might be applied when necessary, in support of the nation; and for the moment to withdraw from that element, where alone we can be materially annoyed, that the aggressors might review their conduct and its consequences before a final appeal to war. The wisdom of the measure for these purposes is incontestible, and it has received almost universal approbation." Strange indeed, that the great tyrant, who has overturned almost every civilized government in Europe, and trampled upon the most sacred rights, should not be struck with our moderation, and falling prostrate before the genius of philosophy, acknowledge the injustice of his measures. "2dly. As an act of coercion, by the privations inflicted, to teach aggressors to treat this nation with respect. In this light it is to be considered as a political experiment, not as the forerunner of an annihilation of our trade." Perhaps our author would, notwithstanding, have dispensed with some of the respect of the British minister, that he might have felt his satire less keenly. He attempts to justify this experiment, which involved the prosperity and happiness of the whole country, by saying they were already gone.

Our author then rings all the changes upon tribute to England; and having exhausted every note, passes in his defence of the general government, to the consideration of commerce, agriculture and manufactures. He draws a comparison between them to the disadvantage of the former; but yet, by shewing that its prosperity is essential to the success of the two latter, leaves the inference to be drawn, that every government must wish to support it. He then praises foreign commerce, at the same time that he is continually telling us how expensive it is, and how much it costs to support it. He divides it into two kinds. 1st. The carrying trade, of which he acknowledges the advantages, but says: "As the vital interest of no class of citizens, and consequently of no section, are involved in it, its maintenance is not to be expected at the expense of war." 2dly. Necessary foreign commerce, which, he allows, can never be abandoned; and to resign which, he says, "would make us vassals to England." He then argues most stoutly against what he calls "A real or imaginary system of China," and endeavours to shew his own love of trade by his warmth against this system.

Our author then proceeds to a comparative view of the three administrations, which he draws in three columns on the same sheet. By this statement it would appear, that Mr. Jefferson stands conspicuous above his predecessors, for diminishing the national debt, abolishing taxes, increasing the dominion of the United States, for speculation in lands, for extinguishing the Indian right to large tracts of land, for repealing unpopular laws, diminishing expense, and for an abundant treasury. It would, indeed, be singular if an administration, however mean, or even wicked, whose first object had been to acquire popularity, should not be able to give a plausible account of themselves. Upon the purchase of Louisiana our author is unbounded in his applause. The fame of the first years



of Mr. Jefferson's administration depends upon it. Its merits have been amply discussed, and however deep-sighted politicians may differ from our author, as it is a popular theme of declamation, we shall not object to it here. But we cannot refrain from quoting one passage on this subject as a specimen of the childish philosophy so prevalent with our present rulers.

"If the country west of that river (Mississippi) be too remote and extensive to remain always under or a member of this nation, the inhabitants, some centuries hence, will withdraw and set up for themselves, as a son bids adieu to the house of his father, and establishes for himself a family; and like the son, they will carry with them our principles, our love of liberty, our habits and manners, an affectionate recollection of past scenes, and an attachment to this nation only."

Our author next undertakes to defend the administration from the charge of hostility to commerce, a charge which he thinks has arisen, 1st. "From occasional remarks in congress and elsewhere injurious to commerce," which he does not attempt to deny, but thinks they only prove aversion, 2d. from the "President's recommendation to remove the discriminating duties;" which he says was meant to aid commerce, and was approved by some merchants. 3d. "The embargo." That this measure was not limited to shipping, he thinks is sufficient to shew, that it was not intended to injure commerce; and adds, that the agricultural states have suffered more from it than New England. That it is not ridiculous as a measure of coercion he endeavours to prove by quotations from two speeches in congress, one in 1789, and the other in 1794, and by saying, that president Washington laid the embargo, in part, with the same view. Then follows a defence of the present rulers against the charge of seeking popularity, most happily placed after the subject of the embargo. Our author then proceeds to show, that all the members of Mr. Jefferson's administration "entertain," as he elegantly expresses himself, "all the mercantile sympathies." This he proceeds to prove of each one individually; of one, because he lives in a commercial city, of another, because he has commercial friends, and so of the rest, except the president and president elect. With respect to them, the task is more arduous, and he devotes six pages to quotations from debates in congress, and other documents to prove, that they are not inimical to commerce.

Our author thinks he might here close his defence, but the subject is so interesting, that he cannot quit it. He proceeds, "I have admitted, that the commercial interests are entitled to protection, and I go farther and say, it is a sacred duty to yield them every reasonable protection."

"The questions then are, 1st. What is a reasonable support? 2nd. Has it been extended to them? This admission precludes the idea of their being entitled to preeminent consideration. They constitute about one sixth part of our free population, including the various classes of citizens necessarily attached to and dependant on them for their sustenance. They add much to our wealth, industry, energy, and information; but they do not increase our virtue or



our unity of sentiment, and they are injurious to the increase of our natural population." He then enumerates the encouragement they have received from government under seven heads. He thinks that the six first have been equally favoured by both parties; but with respect to the seventh, the expenses of foreign ministers, &c. of navy, seamen, light-houses, &c. he enters into a long detail; and concludes by shewing, that under Mr. Jefferson more per cent. of the revenue has been expended on commerce, than under either of the former presidents. This reasoning is as fallacious as that in other parts of the book; but as it is not our object to detain our readers with answering this pamphlet, but merely to give them a view of the arguments it contains, we shall not attempt to show their futility, nor to point out the numerous misrepresentations and falsehoods here and elsewhere. He closes by supposing the object of the federal party to be to dissolve the union; and he then endeavours to show the dependance of the New England upon the Southern states, and the dreadful consequences that would ensue from a separation.

We have thus given our readers a view of this famous pamphlet. We own we have been greatly disappointed in it. If it was intended for the most numerous class of readers, who swallow every thing placed before them without discrimination, it fails in too great an attempt at reasoning, and in its great length. But if, as was undoubtedly the case, it was intended to remove the doubts of those, who were balancing between their prejudices and their sufferings; and to furnish arguments to that class of politicians, who are regarded as oracles in their own village circle, and who, having taken their side from interest or prejudice, read only to be able to answer their opponents, it is still more deficient; as, even allowing every thing which he states to be true, it would not satisfy the former, and would create doubts in the minds of the latter. As to the general conduct of the administration, compared with that of their predecessors, his account is very plausible, and would certainly produce the desired effect upon either description of readers. But of the embargo, which has caused all the discontent existing at present in New England, and therefore was the sole cause of this pamphlet's being written, this defence, so far from satisfying any one, must increase the discontent of every class of readers. An appearance of impartiality is affected throughout the work; but the misrepresentations are too conspicuous, even for a work of this kind. In some of the passages quoted our readers will discover where the pamphlet was written; but we must at the same time give our author the credit of using less of the barbarous court dialect of Washington, than was to be expected from a member of the administration.



## RETROSPECTIVE REVIEW.

### ART. 3.

*The Lyrick Works of Horace, translated into English verse ; to which are added a number of original poems. By a native of America. Philadelphia ; printed by Eleazer Oswald, 1786. pp. 334.*

IN the Anthology for May last, vol. 5. page 282, we expressed a desire, that some person would furnish us with this work. Although we are now satisfied with the brief sentence of condemnation which the English Monthly Review passed on it, as there mentioned, yet some short account of the publication may not be destitute of interest.

"The native of America," we believe, was one Colonel John Parke, of Dover, in the state of Delaware, who, in a note to a miserable pastoral, informs us, that he was graduated Bachelor in Arts at the college of Philadelphia, June 28, 1771. One of his translations, if it should not rather be called a travesty, is dated Col. Philad. 1769. The second quatrain may here be exhibited, as a specimen of the scholarship and taste of the writer.

.....Crimine ab uno  
Disce omnis.

The original our readers are well acquainted with ; but it shall be quoted to render the "native American's" offence more striking.

Te canam magni Jovis ac Deorum  
Nuncium, curvaeque lyrae parentem ;  
Callidum, quicquid placuit, jocosum

Condere furto.

Lib. 1. Ode 10.

I sing thee, aid-de-camp of Jove,  
And plenipo' to gods above ;  
Inventor of the soft guitar,  
Expert to steal and disappear.

Most of these translations and original poems were, however, written in the camp, when, like Camoens, "One hand the pen, and one the sword employed." We trust the author would never have headed a regiment, had he not been a better soldier than scholar.

Of the odes, some pretend to be translations, some only paraphrastick imitations. They are commonly addressed to some famous men, or some of the writer's friends, as the Marquis La Fayette, Count D'Estaing, Rev. Samuel Magaw, Hon. Thomas M'Kean, &c. and whoever wishes to know more of this most worthless book may be gratified by the sight of it at the Boston Athenaeum, where it is deposited in terrorem.



## DEFENCE

*Of the REVIEW of the Constitution and Associate Statutes of the Theological Institution at Andover.*

IT is not without hesitation, that we have taken the resolution to depart from our usual practice, and offer a reply to the animadversions, which have been recently made on our review of the Constitution and Statutes of the Theological Institution in Andover. In the remarks which we give to the publick on the books, which fall under our examination, it is our aim to state their merits and demerits with all the fairness and candour we can command ; and after giving the grounds on which our opinions are formed, to leave them to their fate without farther comment or defence. But in the review, of which we speak, we were not, as usual, employed in estimating the literary claims of an individual. In examining the constitution of this seminary, we found, or thought we found, a display of disingenuousness so unchristian, and of principles so utterly inconsistent with our belief as protestants and nonconformists, that we could not resist the strong impulse of our sense of duty, to proclaim to the world the feelings with which we viewed them.

The charges, which we brought, were, however, of a nature too serious and important to be trifled with ; and now that a reply is formally, and we presume *officially*, given to them, we feel our obligation either to recede from the positions we have taken, or to vindicate the propriety of adhering to them. We enter on the subject with very sincere reluctance ; not because the task is difficult, but because, as Christians, we can take no delight in holding up to view the defects of our brethren.

The *first objection* to our review is drawn from the incongruity between our profession of friendliness in general to the establishment of a theological institution, even by those who differ from us in opinion ; and our expressions of dislike to the principles on which *this* is founded. In order that this alleged inconsistency may appear in its most glaring colours, a number of sentences from different parts of the review are taken out of their connection, which limits and explains them, and triumphantly brought together to overwhelm us with confusion. With some we should remonstrate on the extreme impropriety of this procedure ; but as these gentlemen, we suppose, hold sentiments, which would be destitute of most of their support from scripture, if this mode of quotation were not adopted, we presume they are so accustomed to it, that on all occasions they almost instinctively employ it. The convenience of the practice is however a good deal more evident than its fairness. We will take the liberty to quote the *whole* of a passage from our review, where the ground we take is so clearly laid down, that we can scarcely conceive how any man should fail to perceive it. The selection is made from that part of the review, where in the opinion of the Panoplist reviewers, the inconsistency is so violent, that we must have, "either forgotten the first part, or have meant, under the cover of friendly professions, to have aimed more successfully



a blow at the institution." "We should rejoice to see an institution established on Christian principles, the object of which was to make learned theologians, whatever might be the opinions of those who founded it. *Our sole objection to this establishment is, that it is founded on such principles as we think must defeat the ends, which those, who have so liberally endowed it, designed to effect.*" In the commencement of the review the same position is taken, and the grounds of it stated more at large. "The serious expostulation" of our brother reviewers has induced us to examine what we have said with great attention; yet we must profess our utter inability to discern any appearance of inconsistency. We think that any man, who is not a bigot to his own opinions, may rejoice in the foundation of an institution, even though by those who differ from himself, where these and all other opinions are to be fairly and freely examined; and yet with perfect consistency condemn a seminary, from which all freedom of inquiry, at least in the instructors, must be for ever excluded. The difficulty, which these reviewers, and another equally ingenious gentleman elsewhere, who is pleased to call himself Democritus, find in understanding our meaning, we presume must arise from the circumstance we are about to suggest. We fear, they have taken up the opinions which they hold, without a great deal of examination; and as they have always found the inquiries and objections of those who differ from them extremely perplexing, they cannot believe that any one else should like investigation any better than themselves. They must suffer us to inform them then, that those who have embraced the principles which they maintain, only because it has been the result of honest inquiry to convince them that they are correct, are ready to resign these principles the moment that equally honest inquiry shall convince them that they are unfounded. They must let us tell them too, that the same men would disdain to hold opinions, which they feared that any investigation would tend to shake; and that they would think, when their opinions become so insecure as to need to be guarded by creeds and confessions, and quinquennial subscriptions, that they were no longer worth defending.

No not an oath.

Honesty to honesty engaged.

What need we other oath than

SHAKES.

Our brother reviewers are very much displeased with an observation, which we took occasion to make, that it was Edwards, who first gave a plausible or even intelligible statement of the distinguishing doctrines of Calvinism. The assertion, we acknowledge, was rather too unlimited; for we will not undertake to say, that there are not still some of them, which might be made both more plausible and more intelligible. The observation was founded on the opinion, which we had formed from a slight comparison of the writings of this most acute and able reasoner with some of the most celebrated of his predecessors; and on our knowledge of the fact, that "several professors of divinity in the Dutch Universities sent him their thanks for the assistance he had given them in their



inquiry into certain controverted points ; *having carried his own farther than any author they had ever seen*" Edwards' Life. We shall not however debate the point with our worthy brothers, but leave them to settle it with the Dutch professors. We shall only caution them not to ascribe too much efficacy to the mode of reasoning which they have adopted in this case, since it may be retorted on us all by the Catholicks with augmented force. Suppose these reviewers should be called into a controversy with the Papists, and should happen just to hint to their antagonists, that the doctrine of transubstantiation, for instance, is not quite so plausible, or even intelligible, as might be wished. "What !" They might exclaim, in the language of the reviewers, "the doctrines of" Popery "*neither plausible nor intelligible !* Will these journalists hazard the strange assertion that such men as" Bellarmine, Father Paul, Petavius, Tillemont, Du Pin, Huet, Pascal, Arnauld, Nicole, Bossuet, Fenelon, Calmet, "and many others celebrated for genius, erudition, and diligent research, embraced a system of religious sentiments, which was *neither plausible nor intelligible ?* Is it necessary to remind them how fully, explicitly and *intelligibly* the doctrines" of Popery "are stated in the" records of the council of Trent ; to say nothing of the writings of Peter Lombard, Aquinas, and Duns Scotus ? Now in our humble judgment these interrogations are quite as eloquent, and to the full as cogent, as those with which we are addressed. And if, in addition to all this, the Papists should come down on our unfortunate brothers, with the name of Augustine, the great father of Calvinism, we should really be in not a little pain for the stability of their protestant faith.

But it is time to leave these minor cavils of the editors of the Panoplist, and examine their objections to the important points in our review. With the permission of our readers we will refresh their recollections by a recapitulation of the positions, which were taken in the first part of our observations. In our examination of the Andover pamphlet, we found in the constitution of the *original founders* the following statement of the qualifications demanded of the professor. "He shall be a man of sound and orthodox principles in divinity, according to that form of sound words or system of evangelical doctrines drawn from the scriptures, and denominated *the Westminster Assembly's Shorter Catechism.*" As we advanced farther, we discovered that a *coalition* had taken place between the original founders and some others, who called themselves the *associate founders*. We were not a little surprised at this, as *no account of it was given in that which professed to be a* "historick sketch" of the institution ; and we acknowledge that this appearance of mystery awakened our suspicions. In consequence of this coalition, it appeared that the original founders had seen fit to decree a body of "additional statutes ;" and the first article of them we shall now quote. "Having provided in the twelfth article of our constitution that every person appointed a professor in the said seminary shall on the day of his inauguration subscribe a declaration of his faith in divine revelation, and in the fundamental and distinguishing doctrines of the gospel of Christ, as *summarily*



expressed in the Westminster Assembly's *Shorter Catechism* ; we now ordain the following addition to be inserted in said article, in connection with the said clause, viz. 'and as more particularly expressed in the following creed.' Then follows the creed, of which we suppose our readers have already had enough.

We saw at once, as indeed, no one can fail to see, that it was the intention of the original founders to authorize only a more *particular view* of the doctrines, which were *already summarily stated in the catechism*. We have no knowledge of the force of the English language, if these words can be supposed to justify the slightest *addition to, or departure from*, the doctrines advanced in this symbol of faith. It was therefore with emotions of inexpressible surprise, that we found that the persons employed by the associate founders, had contrived to omit one of the standard doctrines of the catechism ; and to introduce, *expressly, at least two* of those doctrines, which the Hopkinsians add to Calvinism, as it appears in the catechism ; and *indirectly*, under the cover of general and ambiguous terms, *nearly all* the rest of their peculiar tenets. The inference, which we drew from this fact, we were unwilling to state, though we acknowledge that we saw it must be this, that the persons employed by the original founders, and who were bound to prevent any departure from their intentions, were either through ignorance outwitted by those employed by the associate founders ; or else that they must have been unfaithful to the trust committed to them.

In judging of this part of our review then the only question to be determined is, *whether the fact alleged is fairly made out* ; for if so the inference is evidently inevitable. If it can be proved, that the creed omits no article which the catechism contains, and contains no article, which the catechism does not authorize, then we acknowledge that our charge falls to the ground. And now we must call on those of our readers who do not see the Panoplist for all their confidence in our credibility. Will they credit it, that *not one of our positions is even attempted to be denied*, that they do not even pretend to say, that the doctrine of imputation is not omitted, or that the peculiar tenets of the Hopkinsians are not, as we asserted, to be found in the creed ; and that not one word is offered in apology for this departure from the express intention of the *original founders*. Instead of a direct reply to our charge, which, as we repeatedly stated, was that of departing from "Calvinism, as it is contained in the *Shorter Catechism*," they attempt to call off the attention of their readers from it, by a laboured argument to prove a proposition, which, whether true or false, has not the slightest relation to the point in question. Incredible as it may seem, every tittle of our charge is tacitly conceded in its full extent, and instead of a demonstration that the creed of the institution contains no addition to or departure from the doctrines of the *Shorter Catechism*, they merely attempt to show, that *some of the expressions*, which they use, may be found in some *other writers* ! What opinion must these gentlemen have of the intellects of their readers, to suppose that they could succeed for a moment in imposing on them a sophism so gross and palpable ?



It appears, then, that this long reply of the Panoplist reviewers, which so triumphantly concludes with the assertion, "that we have not substantiated our assertion," does not contain a single argument at all relevant to the subject. They have left our charge precisely where they found it, unanswered, and we do believe, unanswerable. If they had proved, as they certainly have not, that *every other* symbol of Calvinism, *except the Shorter Catechism*, contains all the doctrines of their creed, *they would have proved nothing to the purpose*. We neither offered nor denied any thing with regard to what *other* creeds may contain. Our assertion was simply this: that Calvinism, as it appears in "the standard of Calvinism taken by the *original* founders," has been loaded in the creed of this institution with all the additions of Hopkinsianism. Since then this assertion is not only not disproved, but not even denied, we do in direct and solemn contradiction to these reviewers, assert, that our charge is substantiated completely and in all its parts; and we appeal to the publick to decide between us.

Since therefore the propositions of these reviewers, that "Calvinism and Hopkinsianism are radically and essentially one," has no bearing whatever on the point in dispute between us, we might be excused for neglecting it altogether. But as this reasoning in defence of it displays so strongly the weakness of their cause, we shall allow ourselves in a few observations. We think it requires no common intrepidity for any man to stand forward and assert the complete and absolute identity of Calvinism and Hopkinsianism. If it were only said that Calvinists, if they were consistent, *would be* Hopkinsians, and if they were true to their principles, they *ought to go to* all their consequences with the Hopkinsians, there would be some plausibility in the proposition. But to risk their whole cause on their ability to show, that the Hopkinsians maintain only the principles acknowledged and defended in the writings and standards of Calvinism, we think can proceed only from absolute *desperation*.

The general mode of reasoning by which this strange proposition is attempted to be supported is this. It is not pretended that the principles contained in this creed, are to be all found in any acknowledged Calvinistick writer, or any received symbol of Calvinistick faith. All they undertake to show is this; that if they are allowed to quote from a number of *different creeds* and *different writers*,\* they are able to find some of the expressions, which are made

\* The writers to whom they appeal will, we think, hardly be acknowledged as authority for the doctrines of modern Calvinism, particularly as they are believed in our own country. A single misapplied quotation from one of the hymns of Dr. Watts constitutes all the proof which they draw from any recent defender of this system. The writer on whom they principally rely is Paracelsus (or more properly Pareus) who flourished as early as the close of the sixteenth century. We never before recollect seeing this writer quoted as a *standard* of Calvinism; and we doubt a little whether those of this sect would be willing to own as a standard of their faith a man so extremely weak. His son records of him that he had great faith in dreams, and gives as an extract from his diary that he dreamed on the 16th. Dec. 1617, that a cat had scratched his face, which he gravely pronounced to be "sine dubio ominosum." To relieve the dryness of the discussion in which we are engaged, we shall amuse



use of in the creed. But this reasoning would prove too much, and therefore proves nothing. If it be admitted that it is sufficient to prove a doctrine an acknowledged article of Calvinistick faith, that some expressions may be found in *one* of these creeds, or in *one or two* of these writers ; then it cannot be denied that *every doctrine* found in one of these creeds, or in one or two of these writers, must be admitted to be a standard doctrine of Calvinism. But do these gentlemen know where this would lead them ? Are they ignorant of the endless variety and innumerable contradictions in the statements of the doctrines of Calvinism, which are to be found in almost every creed and every writer on the subject ? There is scarce an absurdity, which has ever found admission into the human mind, which might not in this way be proved to be the "doctrine of the reformed churches." In 1612 there was published at Geneva a *Corpus Confessionum*,\* in order to display and recommend "the authentick tables and standards of the old and primitive faith." It contained the entire confessions of sixteen different reformed churches, and at the close of it is given a synopsis, in which the degree of coincidence of particular churches on different articles is exhibited. On the article of justification and faith alone do the editors of this work venture to boast of any thing like unanimity. Yet even this is disputable, since the article of the French confession on this subject is drawn up with so much nicety, as to have occasioned a long dispute on it between the French and German divines. If then the variety is so great even among the formal explications of whole churches, what must it be among individual writers ? Take one proof alone. "Osiander, in his confutation of the book which Melancthon wrote against him, observes that there were (even in that early age) *twenty several opinions concerning justification*" (*the point, let it be observed, on which Calvinists are most united*) "all drawn from the scriptures by men *only of the Augustan confession*. Bp. Taylor, Lib. of proph. p. 80. According to the mode of reasoning adopted by the Panoplist reviewers, *any one or every one* of these twenty different opinions may be proved to be the doctrines of Calvinism. On the ground therefore of its involving this evident absurdity, we enter another, and we think fatal objection to the reasoning of these reviewers, as altogether inconsequential. In order to have made a reply to our charge, they ought to have shown, that the principles of the Andover creed are justified by the Shorter Catechism. In order to defend their own irrelevant proposition, they ought to have proved that the Hopkinsian parts of the creed are *all* maintained by

our readers by an epigram of his which we find in Bayle. One of the articles of the Catechism of Heidelberg (as is sometimes the case with catechisms) was so expressed as to give rise to much controversy. Some alteration in it was proposed, to which Pareus was violently opposed, and wrote the following epigram on the occasion.

Aula ruit : Politia ruit ; ruet et Catechesis :

Ante fores nostram quis jam neget esse ruinam.

Bayle Art. Pareus.

\* See Blackburne's Confessional, p. 12.



one at least acknowledged standard of Calvinistick faith. They have done neither, and can do neither.

But even if their proposition were not so utterly irrelevant, and their mode of reasoning so evidently illegitimate, these writers might on other grounds be proved to have completely failed in making out their point. This article however is already extended to such extreme length, and we conceive our defence to be already so ample, that we shall make our observations on the particular positions of our antagonists with all possible brevity.

In reply to our assertion, that the only article which Calvinists believe, and the Hopkinsians reject, (i. e. the doctrine of imputation) is altogether *omitted*, what is said? IT IS NOT ATTEMPTED TO BE DENIED; and instead of justifying the omission, they say only, that though omitted, it is not "rejected." If then they had omitted *every* doctrine of Calvinism, this plea would just as much avail to justify them. It avails not therefore at all.

These gentlemen then go over the summary of Hopkinsianism, which is made by Miss Adams, in prosecution of their design to show the identity of those Hopkinsian principles, which are recognised in the creed, with the acknowledged principles of Calvinism. The two first articles of the summary we acknowledged in our review were not visible in the creed. We presume as they *only* relate to the nature of goodness, and may therefore be supposed to be of some *practical* and but little *metaphysical* importance, it was thought they could be better spared than any of the rest.

That the 3d. article of the Hopkinsian creed, "the evil of the doings of the unregenerate," is explicitly advanced in the creed of the institution, is admitted; but the reviewers labour to prove that it is also an article of Calvinistick faith. We are aware, that this is a subject on which the mode of reasoning adopted by these gentlemen gives some advantage. In defending the doctrines of the total depravity of the heart and the necessity of irresistible grace, many of the supporters of Calvinism have been betrayed into the use of some strong expressions. But that the doctrine, to any thing like the extent of the expressions of the creed, is the general faith of modern Calvinists, we take upon ourselves to deny. They are compelled indeed to admit that it is a consequence of the doctrine of total depravity, that the best actions of the unregenerate do not partake of the nature of perfect virtue; but we are confident in asserting that an immense majority of them would start back from saying, that the most benevolent action, which an unregenerate man can perform, is absolutely sinful and adverse to the character and glory of God. Even the compilers of the Westminster Confession themselves, though it will be allowed that their nerves were not very weak, seem to shrink from the consequences of this doctrine, and subjoin to the passage, which these reviewers have quoted, the following saving clause; "Yet their neglect of good works is *more* sinful." Of this clause the reviewers have not found it convenient to take any notice; from the habit, we suppose, which we before mentioned of keeping out of sight every thing unfavourable to their opinions. We really however beg leave to suggest



that some inconveniences would arise from this practice becoming universal ; since the assassin, for instance, by merely leaving out the *not* in the 6th. commandment, might bring scripture authority to authorize murder. Perhaps, however, as these gentlemen believe that in unregenerate men saving the life of a fellow being and taking it away, differ only in the degree of their sinfulness, they may not think this consequence of so much importance as we do.

The 4th. doctrine of Miss Adams's summary of Hopkinsianism is, that "the impotency of sinners is not natural or physical, but moral." On this article, the reviewers have the same advantage as on the other, arising from the want of complete unanimity of Calvinists themselves. The doctrines of predestination and election have driven many Calvinists into a belief of the necessity of human actions, and from their works no doubt many triumphant quotations may be made. But we are safe in denying that it is now, or ever has been, the belief of a majority of this sect, particularly of those who are denominated moderate Calvinists. It is in truth a distinguishing feature of no sect, except the Hopkinsian ; with whose scheme it is so indissolubly connected, that without it their whole system must fall to the ground.

The fifth doctrine is, that "in order to faith a sinner **MUST APPROVE IN HIS HEART** of the divine conduct, even though God should cast him off for ever ;" or as it is more commonly expressed, "that he should be willing to be damned for the glory of God." This, although it is conceded that it is implied in the creed, they do not pretend to find in any of "the creeds or confessions of the reformed churches ;" but attempt to prove it to be a Calvinistick doctrine by an extract from Dr. Watts's hymns, and a passage from Bishop Leighton, in which these writers say, that if they should be condemned to eternal death, they should acknowledge the *justice* of the divine will. And is there any theist, who denies, that all the actions of God must be infinitely just ? Do these gentlemen claim, as a believer in their monstrous doctrine, every one, who acknowledges, that, whatever fate may be hereafter allotted to him, the sentence will be infinitely equitable ?

The next doctrine, which we are called on to notice is this, "that the introduction of sin is, on the whole, for the general good." The plea on which the defence of the language of the creed on this subject is rested, is the "perfect agreement" between it and the Westminster Confession. On this point we contentedly join issue with these gentlemen. The expressions of this confession indeed, notwithstanding its being so much more accurate than the language of our Saviour and his apostles, are so extremely indeterminate, that it is much more easy to decide what it does *not* mean, than what it does. The part of the confession, where the reviewers assert they have found this perfect coincidence of sentiment, is the chapter on Providence. The authors of the Confession lay down the doctrine, which, in a sense more or less confined, is believed by all Christians, of the universal providence of God and his foreordination of all events. But observe the limitation which they give to this opinion. "Yet this takes



place so as that NEITHER IS GOD THE AUTHOR OF SIN; *nor is violence offered to the will of the creatures, nor is the liberty of contingency of second causes taken away ; but rather established.*" Nothing is more certain, than that the framers of this Confession mean to advance the doctrine of the divine foreordination of events, only *in such a sense and so far*, as it does not throw the origin of evil on the Author of good. They do not lay down the principle, and deny the justness of the inference, which the Hopkinsians draw from it ; *but they disclaim the principle itself, except in such a sense as will make this inference impossible.* Now is it not palpable that the authority of these writers can be adduced for this doctrine only under the limitations, which they themselves have expressly given it? Can any thing be more unfair, than to quote a proposition so scrupulously limited, to authorize the doctrine as it appears in this creed, in a form so absolutely universal and unlimited, that this inference follows from it inevitably? Yet these reviewers do not hesitate to argue from the proposition of the Westminster divines, as if it were expressed with all the universality of their own, and even to ask the reader to say whether the sentiment is not exactly the same in both! So little do they appear to feel this inconsistency, that they venture to go on, and say; "Even that part of the creed in which the doctrine is most plainly asserted, that the introduction of sin is on the whole for the glory of God and the good of the universe, makes use of almost the same language as the Westminster Confession." To support this assertion they appeal to this Confession, chap. v. § 4. "The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the *first fall* and *all other sins* of angels and men, and that *not by a bare permission*, but such as has joined with it a most wise and powerful bounding, and otherwise ordering and governing of them in a manifold dispensation to his own heavenly ends." Why these reviewers mark the expressions "*first fall*," &c. in Italicks, we know not. The evident *effect* is, that the reader draws the inference, that these compilers believed, that God exerts, not merely a bare permission, but a positive agency in the production of sin. And indeed, when we first read this passage, we confess we were a little staggered, and really believed that these gentlemen had succeeded in discovering a contradiction to the principles before quoted in the Confession. We were aware indeed of their usual mode of making quotations to support their arguments; but we thought that, in such a case as this, they could not have resorted to it. We examined however the original, and found our error in judging these gentlemen by any ordinary standard of probable conduct. In immediate connection with the extract above quoted, follows a passage, which expressly forbids the inference, which these reviewers seem to design we should draw. "*Yet so, as that the sinfulness thereof proceedeth only from the creature and not from God, who being most holy and righteous, neither is nor can be the author or approver of sin.*" We should rejoice if these gentlemen would show us any way of avoiding the conclusion which appears to follow so inevitably from their making this mutilated quotation, and



marking parts of it in Italicks, which necessarily gives to their readers an impression so very different from the truth? If the part we have cited were disconnected and remote from their extract, and any possibility existed that they might have overlooked it, we should be bound to accept their apology. As the case stands we really know of nothing, which can be offered in mitigation of that judgment, which every one must pass on this procedure.

It is almost ludicrous, that this instance of palpable disingenuousness should immediately precede an indignant charge of want of courtesy and *want of truth* in our observation, that the address with which they had selected ambiguous phrases had probably never been equalled since the destruction of the order of the Jesuits. They are pleased to say "the charge is false; as false as if levelled against the framers of the Westminster Confession." Of this we think we have now enabled the publick to judge, and we really cannot descend to retort the accusation: Perhaps the parallel which we suggested between them and the Jesuits, might have been spared. But the resemblance struck us as so strong, that we almost mechanically pointed it out. The mode in which their reply has been made has relieved us from any feelings of regret; and if our controversy were to be carried any farther, we are not sure that we should not find ourselves unconsciously addressing them with "*Mes révérends Peres*;" in the language of Pascal.

In a passage of our review, we spoke of the board of visitors as a *distinct* board; and the Panoplist reviewers maintain that it is a "joint board." If we had really fallen into a slight inaccuracy of language it would not have been surprising. But even so poor a triumph as this is denied them. The board can with no propriety be denominated a "joint board," because, though all the founders nominally concur in it, it is really formed on no principles of reciprocity. *All* the associate founders are secured a seat at this board, which is perpetual and fills its own vacancies, while *only one* of the original founders is admitted. They virtually therefore have the whole control of it; and the power they possess is perfectly "distinct" from "and independent" of the trustees of the original founders. That the assent of these founders to this establishment had been procured, we never thought of denying; but we think no one can read the 20th. 27th. and 28th. articles of the "Associate Statutes," and not perceive a consciousness of a distinct interest in the associate founders, and strong symptoms of "jealousy" lest their design should be defeated. If this coalition had been formed by men with the same feelings and the same principles, and entirely confiding in each other, we can see no reason why all this caution and all this management should have been thought necessary.

The last charge to which we are called on to reply, is that of making a "disingenuous and dishonest" insinuation, that no student who does not subscribe the creed of the seminary will have its recommendation as a preacher. These gentlemen must certainly have very different ideas of the force and meaning of the English language from ourselves. So far from insinuating that such a



requisition *is* made of the students, the whole object of the paragraph is to expose the inconsistency of *not* making it. We tell you, that "the same reasons which induced you to make this creed the test of the professors faith, call upon you, if you have any respect for your own principles, to require the same profession of those, whom you permit to go out into the church;" and at the close of the paragraph we expressly ascribe the omission of this requisition to your fear of outraging the feelings of a protestant publick. We have since learned that at the commencement of the seminary you saw this inconsistency as well as ourselves; and that your resolution on this subject was for some time undecided. We rejoice that you have been taught by the general sentiment of indignation on this subject; that such a demand would not be endured. We would even willingly hail your expressions of resentment on this occasion, as a symptom of returning reason. Though we think that it would have been well to have waited till the accusation was actually made, we acknowledge that even the suspicion of the possibility of such abominable conduct, almost justifies your anger. Go on, gentlemen. We applaud your virtuous indignation. If you have discovered, that the demand of subscription to such a creed of your students would be unchristian and disgraceful, we do not despair that you may at length discover, that such a demand of your professors is equally unchristian and disgraceful. Of this we are sure; that the demand ought to be made of both, or of neither. You can be justified in applying this test to your professors, only from an *infallible certainty*, that every tittle of your creed is essential to be believed by every teacher of religion; and if you have this *certainty*, you are utterly inexcusable for not applying the same test to your students.

We have gone through with all the points which are attempted to be supported against our review. We think we have proved in the 1st. place, that with regard to the main argument of our review, our antagonists have conceded every thing for which we contended. In the 2nd. place, that even if the proposition which they advance had any relation to the subject, the *general mode* of reasoning, which they adopt, is altogether unjustifiable; and, *lastly*, that if this were not so, that the *particular* arguments which they produce are some of them unfair, and all of them feeble. If either of these three points is made out, it must be fatal to their cause. We have now, we hope done with them for ever. It will be easily conceived, that a controversy of this kind must be irksome and oppressive to us, who are lovers of peace; and who are desirous of devoting the means we possess and the time we can command, to humble exertions in the diffusion of simple, pure, and practical religion. As the charge in the first part of our review threw a doubt on the characters of our antagonists as moral men, they had a right to expect that we would reply to their defence, or retract our accusation. If they are now disposed to enter into the general discussion of creeds, we think we shall leave them without molestation. We have already put the publick on its guard against an unfair mode of



reasoning, and of fair and manly arguments on this subject we have no apprehension.

The whole object which induced us to enter into this unpleasant controversy has been attained. We were desirous of reminding those men, who are attacking our friends, invading the tranquillity of our churches, and attempting to revive the exploded absurdities of the dark ages, that the friends of rational and scriptural religion, though enemies of theological polemicks, are not so, because their antagonists have nothing vulnerable in their system. The charge which they bring, that we have been influenced in this affair by a desire of interrupting the harmony of two sects, who had agreed to forget their differences, will not be believed. We disdain the imputation. We attacked them not because they are Hopkinsians, and not because they are Calvinists, but because their conduct and their principles, we believe all honest Calvinists and Hopkinsians ought to unite in condemning. The charges we have adduced and supported are not to be thus evaded. It stands on record against this institution, and all the waters of the ocean can never wash out the stain, that it has been made what it is, by perverting the pious liberality of well meaning devotion, and sacrificing the first principles of protestantism to the gratification of the unholy ambition of aspiring heresiarchs.

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#### INTELLIGENCE AND MISCELLANEOUS ARTICLES.

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*Evans's Map of the middle British Colonies; with an account of Thomas Pownall's Topographical description.*

ONE of the greatest improvers of American Geography, was Lewis Evans, a Pennsylvanian Surveyor. This man had made many journeys into the neighbouring colonies, and had been frequently employed in surveying lands, purchased of the natives. He had also traversed considerable tracts of the country which they had not sold to the whites. And he had collected a great store of materials from other sources. From these, he compiled a Map of the middle colonies, and of the adjacent country of the Indians, lying northward and westward. It appears that the first edition of his map was published at Philadelphia, in 1749. A second edition appeared there in 1755, from the shop of B. Franklin and D. Hall. It is accompanied by an explanatory pamphlet of thirty two pages in quarto.

Some expressions made by Mr. E. countenancing the title of France to Fort Frontenac, brought him into a controversy with a writer in Gaine's New York Mercury. The piece against the concessions made by Evans in favour of the French, was published on the 5th. Jan. 1756. In the course of the same year, he wrote a full and elaborate reply to this and other charges against him, and caused them to be printed by Dodsley, in London. The pamphlet is a quarto of thirty five pages.

They are both offered to the publick under the title of *Geographical, Historical, Political, Philosophical and Mechanical Essays*. No. I, and No. II.

The first edition of this celebrated map, was limited chiefly to *Pennsylvania, New York, New Jersey, and Delaware*. The second edition was much enlarged by the author. For then it became *A general map of the middle British colonies in America*, to wit, *Virginia, Maryland, Delaware, Pennsylvania, New Jersey, New York, Connecticut and Rhode Island*, the country of the confederate Indian nations, the region of their residence, on the south of the great lakes, the deer hunting grounds on the west, and their beaver hunting



tracts on the north of them; to which were added Lakes Erie, Ontario, and Champlain, and part of Canada. The sheet was handsomely engraved and coloured in London; and sold by Dodsley. It was inscribed to the honourable Thomas Pownal.

Afterwards, in 1776, on the breaking out of the war, between Great Britain and her colonies, which terminated in the independence of the latter, Mr. Pownal himself gave a new edition of Evans's map, with large additions; this was published by Almon, in London. It appeared under the title of *A Map of the middle British Colonies, in North America; first published by Mr. Lewis Evans, of Philadelphia, in 1755; and since corrected and improved, as also extended*, with the addition of Massachusetts and New Hampshire, making it comprehend all New England and the bordering parts of Canada; from actual Surveys now lying at the Board of Trade, by T. Pownal, M. P. The editor published as a companion to the map, *A topographical description of such parts of North America, as are contained in the (annexed) map, &c.* This descriptive account of the map and country is a work of sixty two pages in folio. And when it is considered that Mr. Pownal, who was then a member of the British Parliament, had been successively Lieutenant Governour of New Jersey, and Governour of Massachusetts Bay, and South Carolina, it may be easily conceived that his opportunities of acquiring this sort of knowledge were considerable.

In reviewing the useful labours of our predecessors in science, it is an agreeable employment to mention their names with respect and honour. Governour Burnet, of New York, Mr. Thomas Godfrey, of Philadelphia, Mr. Thomas Robie, of Boston, and Mr. William Franklin, are mentioned by Mr. Evans as having aided him in his astronomical researches. His geographical labours were aided by the observations and collections of William Alexander, Esq. of New York; of the Rev. Dr. Clap, of Connecticut; the Surveys of Messrs. Helm, Wellogg and Chandler, on Connecticut river; of William West, Richard Peters, and Thomas Walker; on various objects of information by Fry and Jefferson's Map of Virginia; by Capt. Hoxton's Chart of Chesapeake Bay; on the part of a circle of twelve miles radius from Newcastle in Delaware; by Mr. Thomas Noxon; by Mr. Edward Scull, in his surveys on the Lehigh and Delaware; and by Joseph Dobson, Alexander Magnity, Alexander Lowry, and John Davison, by their surveys on the Ohio and its waters. To the assistance afforded by these gentlemen to Mr. Evans, Governour Pownal adds the aid afforded by other persons to himself. He makes acknowledgments to Mr. John Ruke Bleecker, Deputy Surveyor of the province of New York, for valuable topographical information concerning the country around Albany, and in the vicinity of the Mohawk river; to Sir William Johnson for surveys of the parts near Lake George, Wood Creek, and the drowned lands thereabout; to Capt. Holland and his deputy Mr. Grant, for the facts relative to the communication by land from Connecticut river to the river St. Francis; to Dr. Douglas for the valuable matter comprised in the map, accompanying his *Summary*; to Governour Bernard, the earl of Dartmouth, and Mr. Lewis, a clerk at the Board of Trade, for their politeness, generosity and aid.

Governour Pownal complains heavily of a pirated edition of Evans's map, published in London, by Thomas Jefferys, and afterwards extensively sold by his successor Mr. Sayer, very much to the injury of the author, and to the deception of all those who peruse that spurious performance. He says it may as well be called a map of the moon, as of the middle colonies.

As to Pownal's performance, we may say of it, that it is one of the most respectable documents we possess, on the geography and topography of the regions about which it treats. For he improved Evans's map by the addition of such discoveries and surveys as had been made during the twenty one years which elapsed between 1755 and 1776, and his explanation of it may be considered as an extensive and minute commentary upon his author's text. To this he paid so much respect, that he incorporated almost the whole analysis into his own work, carefully noting, however, by inverted commas, all the quotations he makes, and giving Mr. E. full credit for them. After a preface and some introductory observations, Gov. P. divides his description into three sections and an appendix. In the first of these, he gives a general delineation of the appearance of the country in its natural state, especially of its mountains, rivers, and vegetables. In the second, he more particularly describes the eastern division of the country, or that part which lies eastward of the river Hudson and Lake Champlain. In this, the mountains run from the confines of



Canada in directions almost due north and south, nearly parallel with the courses of Hudson and Connecticut rivers, ending in steep ridges or bluffs toward Long Island sound. In the third, he offers his remarks on the western division of the continental territory, or that part which lies W. and S. W. of the Hudson. Within this extensive region, the mountains proceed in a course from N. E. to S. W. beginning at the very high tract of land, situated near the angle formed by the Mohawk and the Hudson, trending in uniform and parallel ranges, and terminating in Georgia, the Mississippi territory, and Louisiana. The appendix contains two extracts from captain Anthony Van Schaick's journal, concerning the ground between Crown Point and Otter Creek, on Lake Champlain; Capt. Hobbs's account of the way from No. 4. a little fortified post on Connecticut river in New Hampshire, to the mouth of Otter Creek, 1756; captain Gordon's narrative of occurrences on a voyage from Fort Pitt, to the Illinois in 1766; Mr. Lewis Evans's expedition from Philadelphia, by the route of Sunbury and Onondago to Oswego; and Christopher Gist's journey from Old Town on Potomack, 1750, down the Ohio to the vicinity of the Falls, and thence to Roanoke, in North Carolina. As specimens of Gov. P's manner of writing, we might select the striking passages on the fruits of the forests, the colouring of leaves in autumn, and the external configuration of the country, but they would occupy more room than we have to spare.

We learn from it, that the word *Connecticut* signified in the Indian language "The long River;" and that *Mas Tchuseag*, or as the Tartars spell it, *Mas Tchudi*, are the radical words whence "Massachusetts" is derived, which signifies "the country on this side of the Hills."

But having done thus much to preserve the remembrance of these meritorious performances, and to do respect to the labours of Evans and Pownall, we trust that such of our readers, as are curious in American geography, will not fail, now that the authorities are opened before them, to search further for themselves.

MEDICAL REPOS.

#### *On the Wax Tree of Louisiana.*

An interesting memoir on the wax tree of Louisiana, has been drawn up by *Charles Louis Cadet*, of the college of pharmacy at Paris. The following are his observations on the utility of the wax which the tree affords.

The wax, says he, is sufficiently abundant to compensate the care and expense of cultivating it; for a bush in full bearing yields from six to seven pounds of kernels, one fourth of which may be obtained in wax. It is superiour in quality to bees wax.

The astringent principle of the myrica extracted in the large way, may be very useful in medicine and in the arts; it may to a certain extent be substituted instead of gall nuts in dyeing, hat making, and probably in certain processes of tanning. The colouring principle appears sufficiently solid to deserve some attention; and if it be true that some fine cakes have been obtained from it in Louisiana, why may we not expect to find advantages from it in painting?

When this wax shall have become plentiful and cheap in the market, it promises great advantages in the fabrication of soap.

The traveller Kalm, says that the soap of it washes linen perfectly white.

Candles made of it afford a white flame, a good light, without smoke, and do not gutter; they emit when quite fresh a balsamick odour, which the inhabitants of Louisiana consider as extremely wholesome for persons in ill health.

Mr. Alexander, surgeon, says that the liquor, in which the grain has been boiled, and from whence the wax is procured, having been poured out and evaporated to the consistence of an extract, checks the most obstinate dysenteries.

There exist at Orleans and at Rambouillet, two orchards of the wax tree, which contain more than four hundred shrubs.

The Louisiana wax tree, Mr. C. observes, is not the same species that grows in Pennsylvania, Carolina and Virginia. It rises higher and its grains are smaller.

In some places it is as large as a cherry, and its grain the size of coriander. Its botanical name is *Myrica cerifera angustifolia*. That which grows in Pennsylvania, &c. is called *Myrica cerifera latifolia*.

IBID.



*Cultivation of the Sugar Cane in Georgia; described in an extract of a letter from Dr. Mitchill, to the Society of Arts in New York, dated Washington, Jan. 2. 1809.*

"By an arrival from Sapelo, in Georgia, Mr. Spalding has forwarded to Gov. Milledge, at Washington, some fine specimens of sugar cane, which grew upon that island. This plant is of the Otaheite species, and was introduced by Mr. Spalding about three years ago. The opinion of good judges is exceedingly favourable to the growth and sweetness of this cane. About three acres are already under cultivation, and the plants are of a very promising aspect. From the experiments made upon the cane, it is found to afford abundance of saccharine matter. The juice when boiled, has already afforded a very rich syrup; and when the crops shall be sufficiently enlarged and matured for the erection of proper works, no doubt is entertained of its being capable of crystallizing into good grained sugar. Sapelo is situated on the coast of Georgia, about half way between the mouths of the Savannah and St. Mary's rivers. It is supposed that all the land south of Sapelo, and which is favourable to the cultivation of Sea Island cotton, may be converted into sugar plantations."

IBID.

#### *Progress of finding Gold in North Carolina.*

On several occasions in the course of our work, we have mentioned, (says the Medical Repository) the Gold mines of North Carolina. By turning to our second Hexade, vol. i. p. 307, vol. ii. p. 439, and to vol. iv. p. 148, our readers will find a full and circumstantial account of the auriferous sands and streams of Cabarras county, and its neighbourhood.

The inhabitants in the vicinity of Rocky River continue their search for this precious metal; and their labour is rewarded by the quantity which they find. Besides the original place on Reed's farm, near Meadow Creek, they now work at Long Creek, upon Parker's plantation, about eighteen miles distant. A small company is formed at each place, the members of which examine the sands for gold, whenever the corn is hoed, the cotton weeded, and the agricultural business which engages them will permit. By conducting it in this way, they make not merely a saving but a profitable business of it.

Within the last two years, the extraction of the gold by means of quicksilver has been introduced. The process of amalgamation thus preserves from loss all the dust and particles too fine to be distinguished by the eye, or separated by the fingers. Experience has proved, that a bushel of the sand of these waters will often afford gold to the value of half a dollar. A piece weighing sixty seven pennyweights was found in July, 1808. Lumps amounting to four, six, and even fourteen pennyweights are sometimes found.

The common mode of working is said to be, first, to pick out all the visible grains they can find, and throw by the remaining mass into a heap, and afterwards, at some convenient time, to separate the minuter particles thoroughly by means of mercury. The amalgam so obtained, is then put into a proper vessel, and exposed to the action of fire; by which the quick silver is distilled off in vapour, while the gold remains behind.

One of the spots where this lucrative business is carried on, is in Montgomery county; and it is believed by good judges, that the gold is scattered through an extensive region. A mass weighing a pound, was found within Anson county, in a cornfield. But experience only can determine in what quantity it exists, and whether it can be collected to advantage; for it is conceded by all practical men, that even this precious metal may be bought too dear.

IBID.

#### *American Ochres.*

Edward Mott and Co. of Philadelphia, at a very considerable expense and labour, have, from the several distances of 65, 90, and 100 miles from Philadelphia, obtained and placed within their means of supply, in the natural state or pulverized, *twelve Ochres and Colours for Paints*; and have confidence, by the ensuing spring, to make considerable additions, viz.

Three different mineral blacks, which are found upon experiment made by competent judges, to answer for copperplate printers, paper stainers, and



they presume for all the purposes to which black can be applied as a colour or paint; except for printing ink, for which it appears of too dense a body; a quality nevertheless that evinces its value for other purposes; from which they prepare in liquid and cakes, and have ready for sale an incomparable shining blacking.

Three different shades of yellow ochre, the brightest of which is declared by judges to be very little, if at all, inferior to the imported spruce yellow. From these three ochres, they make, by calculation, three shades of red or Spanish brown; a native orange, a native umber, and a stone yellow; all very rich, delicate colours.

Most of the above colours they have ready for sale, at prices so low, that they trust to the quantity sold for remuneration (being enabled to supply the consumption of the United States with several of the articles.) That the publick may judge the merit of an infant manufactory to claim their countenance and support, they have had painted three pannels of twelve compartments of specimens, each in their original and pulverized state; twelve compartments compounds of the first; and six compartments compounds of these and other American productions; one of which pannels is deposited at the Coffee House, one at Peale's Museum, and one at the manufactory in Moravian Alley. *IBID.*

#### *Discovery of valuable Minerals.*

Every discovery of the internal resources of our country is at all times interesting, but more particularly so at the present period. With no common feelings of satisfaction, we announce, that in Jersey, our sister state, a variety of mineral substances have lately been found, which are supposed to be valuable.

Mr. Iobe Smith, by whose ingenuity and industry these discoveries have been made, and who is become the proprietor of most of them, submitted to our inspection the various ochreous earths in his possession, and also specified the peculiarities of each stratum. They are as follows:

1. *Mineral White*; or *Whiting*, of a quality equal to any that is imported, found within four feet of the surface; stratum eight feet in thickness.

2. *Yellow Ochre*, of three different qualities; the first is earthy, and of a loose substance; the second is harder, and of a deeper shade. The third is of a compact and a dense nature; for beauty it is nearly equal to the imported patent yellow. The strata of these are found within two or three feet of the surface, and the thickness varies from three to seven feet.

3. *Mineral Black*; its quality nearly equal to ivory black; found within six feet of the surface; the vein is nearly five feet thick.

4. *Mineral Green*; a beautiful colour found fourteen feet below the surface; stratum two and a half feet in thickness.

5. *Mineral Red*, which with a slight preparation is equal in appearance to a Spanish brown; found within four feet of the surface; stratum five feet in thickness.

6. *Mineral Red*; of a very dense nature, and equal to any carmine red imported; found three feet from the surface; stratum three and a half feet in thickness. Mr. Smith says that the supplies of these important minerals are inexhaustible; and he intends to issue proposals to erect a company for the manufacture of these domestick paints found within the bowels of the earth in our own country; which if carried into effect, will supersede the necessity of importing them. It is well known a large sum is annually expended in foreign markets on this article.

An eminent coach painter in this city, and a miniature painter of equal eminence, have pronounced these paints, when properly prepared, equal to any imported into this country. *IBID.*

#### *Mineralogical Notices in the county of Onondago, state of New York.*

This fertile region, heretofore possessed by the Iroquois, was given by the state of New York to the officers and soldiers who served in her regiments to the end of the revolutionary war. The salt springs at Salina are generally known for the purity and abundance of the muriate of soda, which they afford.



The neighbouring country contains other mineral substances, which are capable of throwing light on its geological character.

Reuben Humphreys, Esq. has transmitted to Dr. Mitchill some valuable information on the fossils discovered in the Military Tract : " Petrified shells of various kinds are found on my own land ; and similar productions are not unfrequent in other parts of this western world. Stalactitical concretions are formed, depending from caverns in some places like icicles. They are most remarkable at the newly discovered cavern in the town of Manlius ; a description of which you must doubtless have heard long before this.

" There is a process of petrification going on at a place in the town of Marcellus, whereby wood is actually turning to stone before the beholder's eyes. The facts are these ; a log lies on the descent of a steep hill, the top extends down hill, and almost reaches a considerable stream, called Nine Mile Creek, so named from its being nine miles west, on the publick road from the creek in Onondago Hollow. A small spring arises from the place which the roots of this tree formerly occupied. It probably gushed out of this spot when the tree was blown down. As the tree fell directly down hill, the rivulet from the spring trickles along its trunk ; it was evidently of the kind we term *White Cedar*, and is now in a decaying condition. The upper side of the log is perfect wood ; but the under side is converted to a stony consistence as in the specimens I send you.

" Gypsum is found in the town of Camillus. From appearances, little doubt exists that an abundance of this substance is there. It presents to view a stratum of a number of feet wide, some parts of it look black, some greyish, and some of the exquisite and transparent kind I send you. It may be proper to note that the transparent sort seems to be much the smallest portion, for the largest breadth of the vein is not more than eighteen inches.

" At a place in the town of Camillus, about eight miles from me, are the appearances of an ancient fort, of considerable extent. The works are regularly laid out ; and it ought to be made known, that the trees growing on the decaying walls are equally large with those generally covering the face of the country. Remnants of the earthen ware, clayey pipes, &c. of the unknown people who formed these structures, have been found, and are herewith forwarded. I have meditated collecting a party, and digging more thoroughly into these remains of our native predecessors, with the view of discovering somewhat more about them."

IBID.

#### *Natural and Artificial Productions of the South Sea Islands.*

Mr. John Hose, of New York, who has navigated the tracts of the Pacifick ocean, not much frequented by mariners, brought with him, on his last voyage, many of the curious productions of the places which he had visited.

His collection is more considerable than it might be supposed an individual would be likely to procure. It consists of *natural* and *artificial* subjects. To the former belong, 1. His fine shells from Tongataboo, and the Fejee islands, which would be well worthy of a place in any museum of conchology. 2. His anatomical specimens, consisting of a human skull of a native New Hollander ; and skulls of the Albatross, Kangaroo, Herring Hog, and several other animals. These are valuable articles for the lecturer on craniology. 3. His zoological articles, consisting of the skins, claws, feathers, and other parts of animals ; forming substantial aids to natural history. 4. His specimens of woods, gums, seeds, barks, and other vegetable productions, employed for various purposes. 5. His minerals ; which though not very numerous, contain several valuable pieces. Among the articles of the *artificial* class are the following : 1. The dresses and ornaments of the natives at Otaheite, Toconroba, and other islands. 2. Their bows, arrows, spears, clubs, shields, and other weapons of war. 3. Their hooks, lines, seines, gigs, and other tackle for catching fish. 4. Their thread, needles, twine, mats, cloth, and bedding. 5. Their axes and adzes of stone, their combs, earthen ware, wooden pillows, and baskets. This collection gives an interesting exhibition of the state of the arts, and of the progress of the mind among those sequestered and untutored tribes.

Mr. Hose has also procured in the course of his travels, a rich and extensive collection of coins and medals, ancient and modern.

IBID.



*A fine SEA ANEMONE, found in the bay of New York.*

The *Sea Flower*, or *Animal Plant*, has often been noticed by naturalists, and its appearance in its native element, ocean water, is so singular as to have attracted the attention of other persons. Its most remarkable property is, that when it expands its numerous tubes or feelers in quest of food, it resembles a blossom with extended petals. And when those tubes are touched or disturbed, they shrink, somewhat like the sensitive plant, and almost withdraw from sight.

A small species of this curious and beautiful creature, of a flesh colour, has been observed, twenty years ago, to inhabit the rocks of New York coast, in sheltered places.

But a few weeks ago, Capt. Whaley, the commandant of Fort Columbus, at New York, shewed to Dr. Mitchill, at the garrison, a larger and handsomer species, found at Bedlow's island, by one of the labourers at the fortifications there. This creature was not fixed on a rock or fastened to any thing; but was quite detached. It was about an inch and three quarters, or two inches long, and about as much in circuit. The shape was rather oblong. The skin was pretty firm and whitish; and the rest of the animal apparently gelatinous and without bones. At the larger end, the tubes or feelers were erected, and diverging through the water, made a rare and delicate appearance.

This is the *Aclinia* of the books. LINNAEUS classed it among the *Vermes*, in the order of *Mollusca*. But DUMERIL has placed it under his class of *Zoophytes*, in the family of *Malacodermes*, or *Soft Skins*. Besides the before mentioned English names, by which it has been called, some of the species have been distinguished by the term *Zoanthos*. IBID.

*Antiquities near the Scioto river, in the state of Ohio.*

The signs of antiquity in the state of Ohio, have long been an object of curiosity; nor can any certain idea be formed concerning the ancient settlers, who appear to have been the founders of these curiosities. Such facts as have fallen under my observation, I transmit to you; and should you think them worthy of a place in your useful paper, they are at your service.

About three miles above Chillicothe, on the bank of the Scioto, there are signs of an ancient fortification, so decayed that it is scarcely to be distinguished from the adjacent ground. It forms a circle of about one mile in circumference; and near the extremities of this circle, are deep sinks, from which it may be supposed the earth was taken to form the bulwark, which is at present from one to three feet high. On the inside there are twelve or fifteen mounds, supposed to have been the repositories of the dead. Around this fort are several others of a very small size, not more than twenty yards in circumference. In various parts of this country, there are various kinds of mounds, which differ materially in their shape. Some have tops peaked off in the form of a pyramid, and others are entirely flat upon the top. I have been told that bones are seldom found in those with peaked tops, and that those which are found, appear almost mouldered into dust. In those mounds which are flat upon the top, the case is otherwise; and the reason appears to be obvious. We may rationally suppose that the dead bodies were deposited at different periods, and that as they continued the laying on of bodies and earth, the mounds grew to a point. These we suppose to have been finished before the sacking of the country; whilst a strong probability is, that those with flat tops were not finished at that period. The contents therefore of the latter, must have been deposited at a subsequent date, which may be the cause of bones in these being less decayed, than those in the former.

I had waited a long time for some one more adequate to the task, than I can pretend to be, to give a description of these curiosities, which appear to be worthy the attention of the greatest antiquarian. But since I find this not likely to be done, I have commenced it myself, which may probably pave the way for others much more capable of performing the task. Curiosity induced me to open one of the mounds, to satisfy myself as to their being burying places. I commenced in one with a flat top, which did not lay in the neighbourhood of the ancient fort just described. The mound was about twenty yards in circum-



ference, and about six or seven feet high. The earth in this appeared to have been taken from the surface of one adjacent to it, as it was a black mould. In descending about two feet, I came to a layer of earth which was mixed with charcoal; in this mound there were signs of bones, though scarcely to be distinguished. In digging a little deeper, I found a number of human bones, though the skeletons were not whole. They appeared to lie due east and west; the heads were all towards the western part of the mound. As soon as these bones were brought to the air they mouldered and became as dust. It appears that no correct idea can be formed as to the length of time for which bones will remain in dry earth without decaying. Could this be ascertained, we might form a conjecture as to the time of this country being settled by a civilized people; for it could not have been the Indians, as they never buried their dead in this manner; and besides, it required tools to raise the works, which they were not possessed of. Coals being found in these graves, render it probable, that the bodies were buried on the funeral pile.

*Richardson's Chillicothe Fredonian.*

June 17, 1808.

#### *Arrangement for a Museum of Minerals.*

A collection of Minerals is calculated to delight the beholder, by the beauty, the variety and the singularity of the specimens. It does more. It enlarges his conceptions of nature, presents to him materials for the employment of art, and displays a wide field for the improvement of science. But in order to accomplish these desirable ends, system is necessary. Without this the productions of the mineral world would be piled up in heaps, and afford but little pleasure or profit. While by a methodical disposition, they become the easy means of conveying knowledge to the mind. Their usefulness depends so much upon their arrangement, that we make no apology for giving an abstract of the mode adopted by the celebrated PROFESSOR LESKE, of Marburg, for his own Museum, and which has been followed by Professor HARSTEN, of Berlin, in his description of that collection, as translated from the German into English by GEORGE MITCHELL, M. B. and printed at London in 1798, 2 vols. 8vo.

This celebrated cabinet has a five fold arrangement; to wit. 1. THE CHARACTERISTICK. 2. The SYSTEMATICK. 3. The GEOLOGICAL. 4. The GEOGRAPHICAL, and 5. The ECONOMICAL.

1. In the *Characteristical* part of this Museum, minerals are placed in such order, as to show their respective colours; and among the *solid ones* their external shape, surface and lustre, their internal lustre, fracture and shape of the fragments, figure of the distinct concretions, transparency, streak, stain, hardness, cohesion, flexibility, adhesion to the tongue, sound, and cracking noise of particles when broken; among the *friable fossils*, their lustre as to its intensity and kind, the appearance of the particles, the stain, degree of friability and adhesion to the tongue; and among the *fluid minerals*, the lustre. Other common generick characters are illustrated in this department, by the unctuousity, coldness, density, smell and taste of the respective pieces.

2. The *Systematick* part follows the chemical arrangement. It is accordingly distributed into four classes, of EARTHS, SALTS, INFLAMMABLES, and METALS.

3. The object of the *Geological* part, is to illustrate the structure and materials of, 1. The primeval rocks; 2. The marigenous rocks; 3. The volcanick rocks, and 4. The alluvial mountains. Herein is likewise demonstrated the production of fossils, in regard to their origin, relative age, and concurring circumstances.

4. By a *Geographical* collection is merely meant that fossils from the same country are placed together without regard to character, system or geology. Thus the minerals from America, Europe, Asia, and Africa, may be seen under their respective titles, or those from any kingdom, country, or district, may be placed together. Or again, the minerals of any particular island, mountain, or province, however diversified they are, may be exhibited in one view, to make a fuller display of its physical geography.

5. The intention of the *Economical* part of the Museum, is to exhibit, 1. The minerals employed for the domestick purposes of buildings, mortar, roofing,



flooring, &c. 2. Those used in manufactures, arts and trades, such as statuary, turning, jewelry, pottery, mill stones, materia medica, &c. 3. Those from which metals and salts are prepared, of which the different ores are examples; 4. Economical aids, viz. fluxes for melting copper and iron; good stone for the construction of furnaces; and coal and other materials for promoting fusion.

MEDICAL REPOS.

### *Medical School of New York.*

This institution is under the immediate direction of the regents of the university of the state. The professors are appointed by them, with the style and title of professors of the university, and their lectures are delivered in the college of physicians and surgeons. It is made the duty of the college, by their charter received from the regents, to procure the necessary buildings and accommodations for the professors and students, to provide an anatomical museum, a chymical laboratory and apparatus, a library, botanick garden, &c. The professors of the university, who are also trustees and members of the college, together with the president, vice presidents, register, and treasurer of the college, constitute a senatus academicus, who direct the system of education to be pursued, and make all necessary rules for the government of themselves and of the students. The regents are appointed by the legislature of the state in the same manner that senators in the congress of the United States are appointed. They are usually selected from amongst the most prominent characters in the state, and have the general superintendence of the colleges and academies in it; their names are as follow:

#### *Regents of the University.*

His Excellency the GOVERNOUR,	(ex officio) Chancellor.
The LIEUTENANT GOVERNOUR,	(ex officio) Vice Chancellor.
Rev. JOHN RODGERS, D. D.	NATHAN CARR,
EZRA L'HOMMEDIU,	MATTHEW CLARKSON,
AMBROSE SPENCER,	JAMES KENT,
HENRY RUTGERS,	ELISHA JENKINS,
ANDREW KING,	DE WITT CLINTON,
SIMEON DE WITT,	CHARLES SELDEN,
JONH TAYLER,	PETER GANSEVOORT,
EBENEZER RUSSEL,	ABRAHAM VAN VECHTEN,
JAMES COCHRAN,	ALEXANDER SHELDON.

#### *Professors of the University.*

NICHOLAS ROMAYNE, *M. D. Professor of the Institutes of Medicine.*  
 SAMUEL L. MITCHILL, *M. D. Professor of Botany and Natural History.*  
 EDWARD MILLER, *M. D. Professor of the Practice of Physick.*  
 ARCHIBALD BRUCE, *M. D. Professor of Mineralogy.*  
 WILLIAM J. M'NEVEN, *M. D. Professor of Obstetrics.*  
 J. AUGUSTINE SMITH, *Professor of Anatomy and Surgery.*  
 BENJAMIN DE WITT, *M. D. Professor of Chymistry.*

To support this medical school, the legislature have lately granted the sum of \$20,000 to the regents of the university, for the endowment of the college. They have also made provision by law for procuring subjects for dissection. The number of gentlemen attending the lectures of the professors the present year are seventy two, and will, no doubt, increase in proportion as the advantages of studying medicine in this institution shall become more known throughout the United States.

*N. Y. Med. and Philo. Journ. and Review.*

### *American Mineralogy.*

Dr. ADAM SEYBERT, of Philadelphia, has commenced publishing in the Philadelphia Medical Museum, a catalogue of American Minerals. This is an undertaking honourable to Dr. Seybert, and likely to prove useful to our country.

IBID.



*State of Weather and Diseases in the Summer and Autumn of 1808.*

The last summer and autumn have happily passed without any alarm of the malignant epidemick, which in former years had so repeatedly visited our Atlantick cities, and had occasionally appeared in districts of the interior country. Among the principal causes of this exemption in New York and Philadelphia, as well as in many others of our large cities, which has now continued since the year 1805, we do not hesitate to reckon the remarkably moderate heat of the summers of 1806, 1807, and 1808. The mildness of the two former of those summers, was particularly noticed in our accounts of the weather and diseases which then occurred. The summer heat of 1808, although somewhat greater than that of the preceding year, was on the whole very temperate. The month of June was generally mild, and, except a few very warm days towards the close of it, invariably exhibited that character. A great proportion of July consisted of hot weather, and, during many days, the mercury rose to an unusual height. A continuance of such weather for a much longer period, especially if the requisite degree of moisture and stagnation of atmosphere, had been added, would probably have made violent inroads on the publick health. But with the termination of July, the state of the weather, most fortunately, underwent a total change, and it assumed a degree of mildness, which can rarely be looked for at that period of the year. So cool and uniformly pleasant a month of August was scarcely ever remembered in this part of the United States; and whatever noxious tendencies the season had acquired from the intense heat of the preceding four weeks, they were completely dissipated by the moderate, even, and delightful temperature of that month.

In the early part of August, when the fine weather just mentioned had taken place of the severe heats of July, an epidemick catarrh was observed to commence and prevail for two or three weeks, corresponding in time to that which reigned so generally in August, 1807, but far less frequent and violent. Whether it arose from the remarkable transition of temperature, which then occurred, or from a noxious impregnation of the atmosphere, may admit of question. The *Intermittent and Remittent Fevers* of this season were singularly mild, and yielded to a simple treatment.

In the course of the summer and autumn, *Pertussis* prevailed with more or less frequency in different neighbourhoods. *Scarlatina anginosa* appeared in the autumn, became epidemick in some situations, and occasionally assumed a malignant disposition; but in general it was not severe.

An exception to the general exemption of the American cities from yellow fever, so happily enjoyed throughout the late season, was experienced by the small town of St. Mary's, on the river of that name, which forms part of the southern boundary of the United States. This town, we are informed, suffered greatly, and indeed was nearly depopulated by that disease. At this time we do not possess a particular account of the circumstances of this local epidemick; but we have taken pains to procure them; and expect on a future occasion to be able to offer them to our readers. IBID.

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ERRATUM.....In the last Anthology, page 104, line 14, for *mechanical* read *melancholy*.



## CATALOGUE

OF NEW PUBLICATIONS IN THE UNITED STATES.

FOR MARCH, 1809.

Sunt bona, sunt quaedam mediocria, sunt mala plura. MART.

## NEW WORKS.

All marked thus (\*) may be found at the Boston Athenæum.

\* Further and still more important suppressed Documents. Boston ; Russell and Cutler.

\* The Address of the Legislature to the people of Massachusetts. Boston ; Russell and Cutler.

\* The Memorial and Remonstrance of the Legislature of Massachusetts to the Hon. Senate and House of Representatives of the United States. Boston ; Russell and Cutler.

\* Nos. XLV. and VI. of the New York Medical Repository and Review of American publications on Medicine, Surgery, and the auxiliary branches of Science ; conducted by Dr. Mitchill and Dr. Miller. Boston ; Edward Cotton.

\* The New York Medical and Philosophical Journal and Review, No. 1. To be continued semi-annually ; each No. about 150 pp. Price 75 cents. Boston ; Edward Cotton.

\* The whole Proceedings in the case of Olmstead and others versus Rittenhouse's Executrices ; collected and arranged by R. Peters, jun. 8vo. 108 pp. Price 50 cents. Philadelphia ; Farrand, Mallory and Co.

\* The Trial of Amos Broad and his wife, on three several indictments for assaulting and beating Betty, a slave, and her little female child Sarah, aged three years. 8vo. 31 pp. New York ; Henry C. Southwick.

\* Spain : An Account of the Festival at Boston, Jan. 24, 1809, in honour of Spanish valour and patriotism ; with the Songs, Odes and Toasts, and a brief Sketch, Geographical, Historical and Political. 12mo. 36 pp. Boston ; Russell and Cutler.

The Life of John Southack, written by himself. To which is added, a History of the State Prison in Charlestown.

\* Considerations on the Executive Government of the U. States of America. By Aug. B. Woodward, Chief Justice of the Territory of Michigan. New York. Price 50 cents.

The Private Life of Washington. By M. L. Weems, some time rector of Mount Vernon parish. Washington ; R. C. Weightman. Price 87 1-2 cents.

\* Fragment of a Journal of a Sentimental Philosopher, during his residence in the city of New York, to which is added, a Discourse upon the nature and properties of Eloquence as a science, delivered to his disciples previous to his departure. Found among some papers left at his lodgings. New York ; published by E. Sargeant.

## NEW EDITIONS.

\* Letters to the Rev. Thomas Belsham, on some important subjects of theological discussion referred to in his discourse on occasion of the death of the Rev. Jos. Priestley, L. L. D. F. R. S. and member of several British and Foreign Academies and Philosophical Societies. By John Pye Smith. Boston ; Farrand, Mallory and Co. 12mo. Price 75 cents in boards.

Watts's Psalms and Hymns, in miniature. Boston ; Lincoln and Edmands. Price \$1.

\* Select Reviews, for February. 8vo. pp. 70. Philadelphia ; Hopkins and Earle.

Malthus on Population, 2 vols. Washington ; R. C. Weightman. Price in boards to subscribers \$5.

\* The Exiles of Siberia, a tale founded on facts, from the French of Madam Cotin. Boston ; Munroe, Francis and Parker.

The History of the Bible and the Jews. Hallowell. 8vo.

The Works of Oliver Goldsmith, M. D. Vol. 1. Boston ; Hastings, Etheridge and Bliss.



## WORKS PROPOSED AND IN PRESS.

G. Graupner proposes to publish, in a neat pocket volume, a complete collection of Glees, Catches, Canons, Duets, Rounds, &c. &c. usually sung by the anacreontick society in Boston, principally composed by Messrs. Harrington, Hayes, Hook, Aldrich, Green, Bryce, Haydn, Purcell, Atterbury, Webbe, Dibden, and other eminent authors; to be entitled, "The Anacreontick Vocalist." This work shall be elegantly engraved on copperplates, and contain from 70 to 80 pages. Price to subscribers \$1 50.

Munroe, Francis and Parker have in the press, an Index of the chapters and dates of the Laws of Massachusetts, numbered in conformity to a resolve of the General Court, of Jan. 28, 1808.

Wm. Wells has in press, and will publish on the 1st. of May, the New Testament, in an improved version upon the basis of Archbishop Newcome's translation, with a corrected text and notes. From the London edition of 1808. 8vo. pp. 612. Introduction 30 pp. Price to subscribers \$2 50.

Farrand, Mallory and Co. propose to publish Bacon's Abridgment of the Law by Gwillim, with additions since Gwillim, and a complete Abridgment of American Law, in 7 vols. 8vo.

Hudson and Goodwin, of Hartford, are about to publish the Publick Statute Laws of Connecticut.

William Andrews will soon publish The Rudiments of Latin and English Grammar, by Alexander Adam.

Also....Faber's View of the Prophecies.

John West will soon publish the second edition of Biglow's New Latin Primer.

Thomas J. Rogers and others of Easton, Pennsylvania, propose to publish by subscription, The American Senator, or Debates in the Congress of the United States. The debates of each session will be comprised in a large octavo volume of about 400 pages.

Joshua Cushing proposes to publish by subscription, The Patriotic Proceedings of the Legislature of Massachusetts during their session, from January 26, to March 4, 1809.

Farrand, Mallory and Co. have in press, Comyns Digest of the Law of England, by Rose, comprising a complete Digest of the American Law, and the English Law since Rose. Six vols. 8vo.

Also....Park on Insurance, from the last London editions, with additions and copious references.

Also....A New Treatise on the Principles of Pleadings, to be published in connection with Lawes.

Also....Burns's Digested Index to the Modern Reports.

Also....Tomlin's Digest of the Term Reports.

E. Sargeant and Co. New York, propose publishing, by subscription, the British Essayists, with prefaces, historical and biographical, by A. Chalmers, A.M.

Also.....A new periodical work, to be entitled, the Eclectic Museum; or, Epitome of periodical literature.

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